

**LANGUAGE USE OF STEREOTYPE CONCEPTS TOWARD CHINESE-
INDONESIAN SOCIETY ON *NGENEST: KADANG HIDUP PERLU*
DITERTAWAKAN NOVEL BY ERNEST PRAKASA**

THESIS



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DEPARTMENT OF LANGUAGE EDUCATION
STUDY PROGRAM OF ENGLISH EDUCATION
2017 M / 1438 H**

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THESIS

Presented to
State Islamic Institute of Palangka Raya
in partial fulfilment of requirements
for the degree of *Sarjana* in English Language Education



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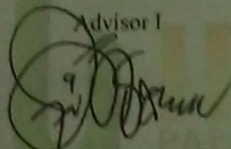
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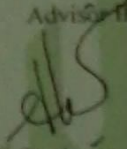
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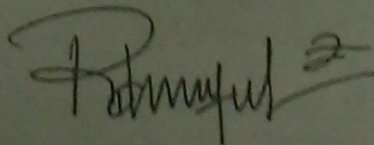
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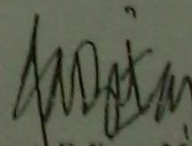
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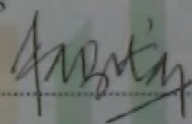
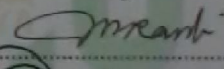
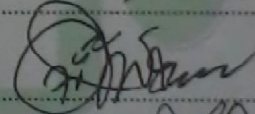
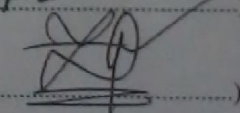
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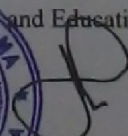
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ZMOTTO AND DEDICATION

Someone that can make Noone to be Someone is a Teacher

(Annomiously)

This Thesis is dedicated to:

My beloved Father and Mother, Mr. Muhammad Afiat and Mrs. Purwati,

For their valuable endless prayer, sacrifice, and support.

As well as my sisters Raudah Afiat, Siti Komariah, Sarah, Hajar and my brother

Muhammad Ramadhan Afiat.

DECLARATION OF AUTHORSHIP

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Declare that:

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2. This thesis is the sole work of author and has not been written in collaboration with any other person, nor does it include, with due acknowledgement, the work of any other person.
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ABSTRACT

Rachmah, Aulia. 2017. *Language Use of Stereotype Concepts Toward Chinese-Indonesian Society on Ngenest: Kadang Hidup Perlu Ditertawakan Novel By Ernest Prakasa*. Thesis, Department of Language Education, Faculty of Teacher Training and Education, State Islamic Institute of Palangka Raya. Advisor: (I) Dr. Imam Qalyubi, M. Hum., (II) Aris Sugianto, M. Pd.

Keywords: Language Structure, Stereotype Concepts, linguistic choices, levi-strauss sructuralism

The purpose of this study is (1) How the author's view of the stereotype of the Chinese-Indonesian on *Ngenest: Kadang Hidup Perlu Ditertawakan* novel by Ernest Prakasa (2) what are language structure used to show the stereotype of Chinese-Indonesian on *Ngenest: Kadang Hidup Perlu Ditertawakan* novel by Ernest Prakasa.

This research uses qualitative descriptive, content analysis. The subject of this study is *Ngenest: Kadang Hidup Perlu Ditertawakan* novel by Ernest Prakasa.

The results show that (1) The society's view of stereotypes towards Chinese people is largely due to cultural differences between Chinese and Indonesian communities. Misconceptions often occur when two cultures are different. (2) First, there are five categories of linguistic choice that found in the object of research. There are Descriptive Action Verbs (DAVs), Interpretation Action Verbs (IAVs), State Verbs (SV), Adjectives (ADJs), and Nouns as Group Categories (NGCs). The most common phenomenon is NGCs. It happened 7 times, because 'noun' is used by many characters in novel. Descriptive Action Verbs (DAVs) and Interpretive Action Verbs (IAV) as the second most frequent word with 4 time events. While Adjective (Adjs) with 3 incidents less significant to establish stereotypes. State Verbs (SVs) get the smallest event because abstract words are less representative to convey stereotypical intent. Second, it uses Levi-Stauss sructuralism. It tells about the social relations between Chinese-Indonesian and indigeneous in social class and social bacground found.

ABSTRAK

Rachmah, Aulia. 2017. *Penggunaan Bahasa Konsep Stereotip terhadap Masyarakat Cina- Indonesia Dalam Novel Ngenest: Kadang Hidup perlu Ditertawakan Oleh Ernest Prakasa*. Thesis, Department of Language Education, .Skripsi, Jurusan Pendidikan Bahasa, Fakultas Tarbiyah dan Ilmu Keguruan, Institute Agama Islam Negeri Palangka Raya. Pembimbing. Advisor: (I) Dr. Imam Qalyubi, M. Hum., (II) Aris Sugianto, M. Pd.

Kata Kunci :Struktur Bahasa, Konsep Stereotip, pilihan linguistik, levi- strauss sructuralism

Tujuan dari penelitian ini adalah (1) Bagaimana pandangan penulis tentang stereotip orang Tionghoa-Indonesia terhadap *Ngenest: Kadang Hidup Perlu Ditertawakan* oleh Ernest Prakasa (2) Bagaimana struktur bahasa yang digunakan untuk menunjukkan stereotip orang Tionghoa-Indonesia di *Ngenest: Terlalu Hidup Perlu Ditertawakan* oleh Ernest Prakasa.

Penelitian ini menggunakan deskriptif kualitatif, analisis isi. Subjek penelitian ini adalah novel *Ngenest: Kadang Hidup Perlu Ditertawakan* oleh Ernest Prakasa.

Hasilnya menunjukkan bahwa (1) Pandangan masyarakat tentang stereotip terhadap orang Tionghoa sebagian besar disebabkan oleh perbedaan budaya antara masyarakat Cina dan Indonesia. Kesalahpahaman sering terjadi ketika dua budaya berbeda bertemu. (2) Pertama, ada lima kategori pilihan linguistik yang ditemukan di objek penelitian. Lima kategori tersebut adalah Descriptive Action Verbs (DAVs), Interpretation Action Verbs (IAVs), State Verbs (SV), Adjectives (ADJs), and Nouns as Group Categories (NGCs). Fenomena yang paling sering muncul adalah NGCs. Kejadiannya sebanyak 7 kali kejadian, karena 'kata benda' banyak digunakan dalam novel. Descriptive Action Verbs (DAV) dan Interpretation Action Verbs (IAV) sebagai kata kedua yang paling sering muncul dengan 4 kejadian. Sedangkan Adjective (Adjs) dengan 3 kejadian, kejadian kurang signifikan untuk menetapkan stereotip. State Verbs (SVs) mendapatkan kejadian terkecil karena kata-kata abstrak kurang representatif untuk menyampaikan maksud stereotip. Kedua, menggunakan sructuralisme Levi-Stauss. Ini bercerita tentang hubungan sosial antara orang Cina-Indonesia dan pribumi ditemukan pada kelas dan latar belakang sosial.

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TABLE OF CONTENTS

COVER	i
COVER (Second Page).....	ii
ADVISOR APPROVAL.....	iii
THESIS APPROVAL.....	iv
MOTTO AND DEDICATION.....	v
DECLARATION OF AUTHORSHIP.....	vi
ABSTRACT	vii
ABSTRAK (Indonesian).....	viii
ACKNOWLEDGEMENT	ix
TABLE OF CONTENTS.....	xi
LIST OF FIGURES	xiii
LIST OF ABBREVIATIONS	xiv
 CHAPTER I	
INTRODUCTION.....	1
A. Background of the Study	1
B. Problem of the Study	8
C. Objectives of the Study.....	9
D. Significances of the Study	9
E. Limitation of the Study.....	10
F. Definition of Concept	11
G. Frame of Thinking.....	11
H. Definition of Key Terms.....	12
 CHAPTER II	
REVIEW OF RELATED LITERATURE.....	14
A. Understanding of Stereotype	15
B. The History of Indo-Chinese in Indonesia	32
C. Sociolinguistics	46
D. Language and Society	49
E. Intercultural Communication	51
F. Research Studies That Conducted on Stereotype Concepts	53
G. Novel.....	58
H. Cross Cultural Understanding	70
I. Levi-Strauss Structural Analysis.....	72
J. Language Structure	74
 CHAPTER III	
RESEARCH METHOD.....	75
A. Research Design	75
B. Subject of the Study.....	76
C. Research Instrument	76
D. Data Collection Procedure	77

	E. Data Analysis Procedure.....	78
	F. Data Endorsement	79
CHAPTER IV	RESEARCH FINDING AND DISCUSSION	80
	A. Data Presentation.....	80
	B. Research Finding	88
	C. Discussion	96
CHAPTER V	CLOSING	128
	A. Conclusion	128
	B. Suggestion.....	129
REFERENCES		
APPENDICES		

LIST OF FIGURES

Figure	Page
1.1. Frame of thinking.....	12

LIST OF ABBREVIATIONS

LCM	: Language Category Model
DAVs	: Descriptive Action Verbs
IAVs	: Interpretive Action Verbs
SVs	: State Verbs
Adjs	: Adjective
NGCs	: Noun as Group Categories

CHAPTER I

INTRODUCTION

This chapter, dicusses the background of the study, the problem of the study, objective of the study, significances of the study, limitation of the study, definition of concept, frame of thinking, and definition of key terms.

A. Background of the Study

Languages can be regarded as a communication tool used by humans. According to Wardhaugh language is a system of arbitrary vocal symbols issued for human communication (Siminto, 2013, p. 3). In the daily life, human being must interact with someone else to get information or provide information. The language used is described as a symbol in the form of vocal change or not fixed. For example, humans communicate using the word "book" to represent a collection of paper or other material that bound into one. However, no one could explain why the object is symbolized by the sound of "book".

According to Mackey (1986, p. 12) language may be the form and not matter or something arbitrary sound symbol system, or also a system of many systems, a system of an order or an order in those systems. As a sound symbol system, language is very important in communication. In social interactions, each region has a different language to the other regions. This difference could be due to differences in pronunciation or accent they use, or are different in terms of language and pronunciation. Each language is compiled according to the rules used by the region.

According to Anna Wierzbicka (1997, p. 1) *Language is a symbolic guide to culture. Vocabulary is very sensitive index of the culture of a people.* (Edward Sapir was taken from Wierzbicka). Furthermore Edward Sapir as seen in the quotation claimed that there is a close relationship between culture and language. It will be difficult to understand other people's culture without having the knowledge of the language and vice versa. Benjamin Lee Whorf, one of Sapir's Students, extends Sapir's idea by stating that there is connection between cultural norms and linguistics patterns. According to him the way people see the world is reflected by the structure of the language used by them (Riyanti, 2007, p. 1.2). It also explains that language and culture has strong relationship because language describes the culture. Another understanding also put language as one way to represents culture. When we go to somewhere new the first thing that we learn is language. In the process of language learning, we also learn the culture of the people who use words and expressions that represent their language.

Language and literature are very relevant because of the absence of a language, no literature. One piece of literature that is very familiar to many people is novel. A novel is a piece of prose fiction of reasonable length (Terry Eagleton, 2005, p. 1). Nevertheless not all novel forms are in prose writing, novel can also be in the form of verse. The length of a novel cannot be determined with certainty because every writer describes their story in a way that is different and with a different end anyway. Each novel has its own uniqueness that is discriminating with other novels.

Some of the strategic value of literature as a learning material can be summarized into two things, the literature was pleasant and helpful. This is in line with two main functions that must be owned by a good literary works by Horace, classical Roman literary critic, in his *ArsPoetica*, the *dulce et utile*. Dulce means beautiful and entertaining, while utile means and teach something useful. Literature cheer by presenting the beauty, gives meaning to life, convey a message, and give release to the world of imagination (Budianta, 2003, p. 19). The literary work as a messenger is often used to convey social criticism on everything that happens in the community. In addition, the literature often also used to convey moral values and goodness. It is often in a performance of novels attractively packaged in with the characters, the plot, the background of story, the language of storytelling, and so forth. Through elements of the story are presented with smart and attractive so as to stimulate the imagination.

In Indonesia there are many famous novels such as *PerahuKertas* by Dee Lestari, *LaskarPelangi* by Andrea Hirata, *Negeri 5 Menara* by Ahmad Fuadi, *Ayat-AyatCinta* by Habiburrahman El Shirazy, *Ngenest*by Ernest Prakasa, etc. Of all the famous novels the researcher chose *Ngenest* novel as a subject of the study in this thesis.

The novel has theme of a serious social problem, namely stereotypes against ethnic Chinese in Indonesia. In an article entitled stereotypes and Prejudice said the stereotype is a generalization about a person or group of persons. Stereotypes originate and develop from number of source such as jokes, textbooks, movies, and television. Stereotypical beliefs make it difficult for us to

see people as individuals with unique characteristic. This stereotype thinking that eventually evolved into frozen and difficult to break because it will last as a deep belief. This makes the stereotype would be difficult to be eliminated or avoided because of the methods/ways of thinking and interpretation of something just based on the views predominance of other side. The researcher also considered one of the causes of this kind of thinking is also due to a lack of tolerance and tolerance for others. In addition, the researcher also found a lack of knowledge and wisdom in judgment is another factor affecting the development of this stereotype.

This novel tells the story of the experiences of the writers himself, namely Ernest who became one of the Indonesian Chinese. In this novel describes how the Chinese people are seen by most people. One of the stereotypes against ethnic Chinese contained in this novel is "*orang cinaitupelit* ", here portrayed all the Chinese it is believed is stingy.

Sometimes negative reactions are not caused by actual interaction but by some fixed, preconceived beliefs we have about other people. These over generalized beliefs or 'stereotypes' quite often shape people's perceptions of each other. For example, we often hear statement: "*Orang Padang pelit.*" This statement becomes a stereotype and we perceive that every individual from this racial is stingy or economical although there are so many Padangese who are generous and precious (Riyanti, 2003, p. 2.7). This generalized thinking give more negative effect than positive effect. Sometimes this shape perceptions of each other which is almost all in negative side is a small issue or we may think this is

not a big deal, but actually in many ways this also can lead to discrimination. So we need to know them personally before give them this stereotype.

This novel tells how minorities get unfair treatment. The main character in the novel that is born as Indonesian of Chinese descent and Christians got bullying by the people in the school environment. Treatment is aimed at stereotypes in the story where the main character was called "*woyCina!*" pointing at the word ridicule to the main character.

Actually the main causes are also the basis of the development of this stereotype issue is the number of population that leads to the word "majority" and "minority". In social life quoted from one social observer Schwingenschlögl in 2007 the journal relations between the majority-minority often cause social conflict characterized by subjective attitudes such as prejudice and hostile behavior (Schwingenschlögl, 2007, p. 1690-1695). Social conflicts are referred by Schwingenschlögl of thought is skewed superimposed on the minimum quantities or in this case the minority. In general, the dominant group tends to maintain current position and withstand the social changes that might disrupt the status. Similarly quoted Griffiths, from the fear of loss of power to encourage them to commit oppression and wasted productive potential of minorities (Griffiths, 2006, p. 22). The researcher assesses this is how stereotypes persist as a profound conviction, because the majority are more dominant and powerful its influences than minorities. In term of "the domination of majority", in this case the majority bearing down the importance of minorities. An example is in a country where the majority of the original inhabitants who might have ignored the interests of

migrants are much less numerous. While on the contrary, the correct term is "tyranny of the minority", in which the side are few in number, but because it is too strong becomes arbitrary and pressing the other side are more numerous. An example is the dictatorships.

The phenomenon of stereotype threat as the results of stereotypes related to the racial issues is presented in *Sorrow: Life Sometimes Need to be Ridiculed* novel by Ernest Prakasa. This novel was published in 2016. It is a non-fiction comedy novel. It tells about the author's life experiences when he's got bully as a child for being a Chinese or rather the descendants of china. In this novel also illustrates how people look at stereotypes of native looked at the china. Here also depicted how minorities are oppressed and stereotype words or phrases that are often used indigenous people to the Chinese people.

Chinese stereotypes is really interesting to discuss, the researcher also agree that stereotypes also lead to negative things that proved of minorities likely to be victims of the dominant eventually take root and become a culture in society. In this case, it can be seen that Chinese society into a minority in Indonesia is one example of this cultural stereotype that discussed in *Ngenest* novel.

Researcher examinee the novel using Levi-Strauss Structural analysis and linguistic choices proposed by Semin and Fiendler, that contain the five categories i.e. Descriptive Action Verbs (DAVs), Interpretive Action Verbs (IAVs), State Verbs (SVs), Adjectives (ADJs), and Noun as Group Categories (NGCs) that reflect stereotypes (Coenen, 2006, p. 60). Because Semin and

Fliendler's explained in detail linguistic choice used in novel and explain which parts stereotype contained in the novel.

One of the reason the researcher using Lévi-Strauss structural analysis is because *Ngenest* novel tells a different culture between Chinese people and Indonesian people or indigenous, and also about the social relations of difference class. Chinese society is better known as the upper class who is a trader or seller man and indigenous as lower class who is a farmer. This can be seen clearly with a binary opposition (binary opposition) as required by Lévi-Strauss to be able to perform structural analysis.

Another reason for using Lévi-Strauss structural analysis is because one of my lectures used this method in his journal. This journal makes analysis of structure of Beach Girl Novel and Structure of Javanese people relationship. In his journal it tells about the social relationship between the second class that is different in Javanese people structure, they are have class with the poor class (Siminto, 2008, p. 47-85). Because of the similarity of background life in my lecture journal the researcher found this method is appropriate to analyze the *Ngenest* novel.

The reason for choosing *Ngenest: Kadang Hidup Perlu Ditertawakan* novel as the subject is that the novel gives some illustrations of stereotype threat related to racism that happens in Chinese. It also born as one of social critics to all racism, this novel represent the true feelings of someone (in this case Author himself) about his born type identity which people labeled by "China". As language understood this word known as proper noun named to a one of the

crowded country in the world. But here, the word “China” has been interpreted to a bunch of meaning. In his novels, followed by hilarious jokes he described how people put a sure conclusion about his born type identity. “China” not only name of country anymore but here people tended to use this word to describe “Physical Appearance” and also to put someone over the word of “Economical” clan.

Ngenest: KadangHidupperluDitertawakan novel by Ernest Prakasa is Indonesian’s novel that tells about stereotype of Indo-Chinese. So, the researcher is interested in making a research entitled: “Language Use of Stereotype Concepts toward Chinese-Indonesian Society on *Ngenest: KadangHidupperluDitertawakan* Novel by Ernest Prakasa.”

B. Problem of the Study

The problems of this study are:

1. How the author’s view about stereotype of Chinese-Indonesian on *Ngenest: Kadang Hidup perlu Ditertawakan* Novel by Ernest Prakasa?
2. What are the language structures used to show stereotype of Chinese-Indonesian on *Ngenest: Kadang Hidup perlu Ditertawakan* Novel by Ernest Prakasa?

C. Objectives of the Study

The objectives of this study are:

1. To explain the author’s view about stereotype of Chinese-Indonesian on *Ngenest: Kadang Hidup perlu Ditertawakan* novel by Ernest Prakasa.

2. To describe the language structure that used to show stereotype of Chinese-Indonesian on *Ngenest: Kadang Hidup perlu Ditertawakan* novel by Ernest Prakasa.

D. Significance of the Study

The researcher divided significance of the study in two areas, which are:

1. Theoretical Significances

Theoretically, writer hopes this research could give a deep descriptions about stereotype concepts of Chinese-Indonesian society in Indonesia that based on one of Indonesian novel which is *Ngenest: Kadang Hidup perlu Ditertawakan* whose the author's background is Chinese-Indonesian which directly described point of view of society toward Chinese-Indonesian based on his life's experiences and to become the next qualified references for ongoing research that related to the same topic.

2. Practical Significances

Practically, the researcher hopes this research will give a positive contribution to for English learners who put an interest on stereotype topics and how it influences development society and language. It also can be use as an alternative style of language learning material in terms of social domain.

E. Limitation of the Study

The researcher analyzes stereotype concept on *Ngenest: KadangHidupperluDitertawakan* novel by Ernest Prakasa novel published in 2016. As what is stated in the focus of the study, some problems exist in the novel entitled *Sorrow: Life Sometimes Need to be Ridiculed* novel by Ernest Prakasa. To intensify the problem investigation, there are some limitations of the study. Firstly, it is in terms of the characters in the novels. The researcher decides to choose all of the characters, either Chinese-Indonesian or pure Indonesian characters that experience unfair judgments and treatments.

Secondly, the limitation is in terms of the conversation. It must contain the five categories of linguistic choices proposed by Semin and Fiendler that reflect stereotypes.

Thirdly, the problem that exists in stereotype is the situations that lead to stereotype threat. The researcher uses the theories proposed by Steele and Aronson. They stated that there are four kinds of situations that will lead to stereotype threat, such as group identity salience, minority status, stereotype salience, and evaluative scrutiny.

Due to the limitation of time and knowledge of the researcher, this study focuses on two problems. The first problem is related to the linguistic choices in the form of verbal processes which often reflect stereotypes. After finding the whole data in the form of words that indicate stereotype, the researcher uses the theory of Steel and Aronson that is related to stereotype

threat to find out the situations that lead to stereotype threat according to the context in sociolinguistic perspective.

F. Definition of the Concept

The concept of this study is an analysis of stereotype concept on *Ngenest: KadangHidupperluDitertawakan* novel by Ernest Prakasa novel. The aim of this study is to make analysis the content of this novel. In analyzing of this novel, it used Levi-Strauss Structural Analysis.

Before going to next discussion, the researcher explains the definition analysis stated by Marzuki (2000, p. 87):

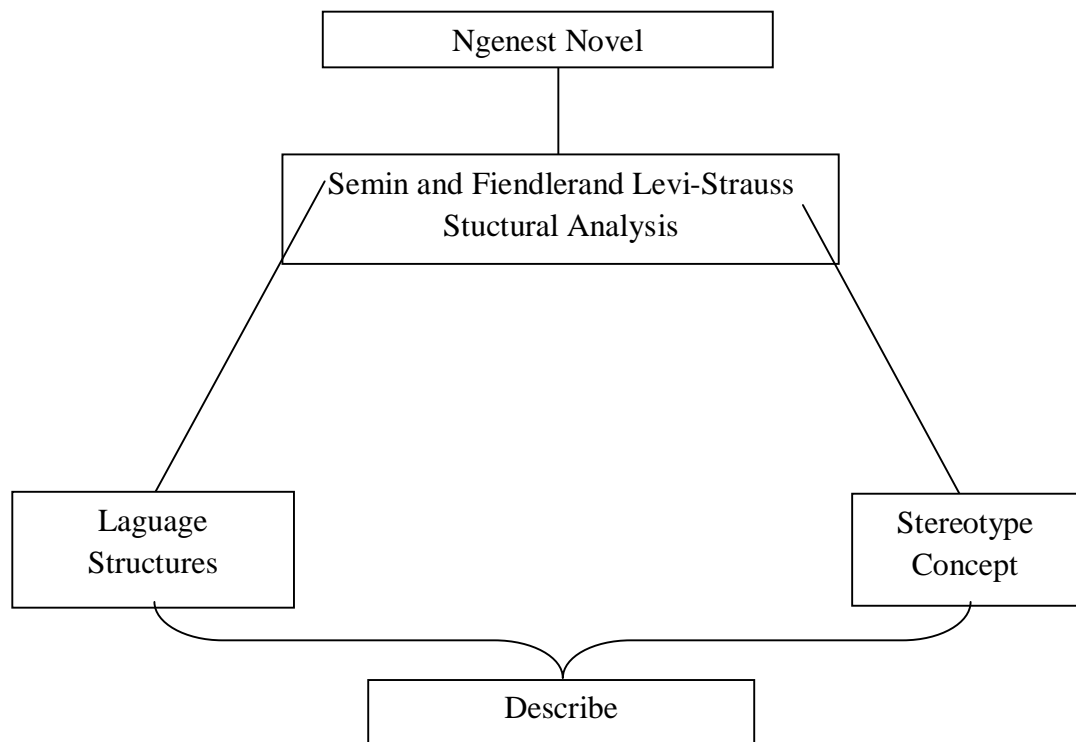
“Analysis is the process of breaking a complex topic of substance into smaller part to gain a better understanding of it.” “Analysis in a study is aimed to narrow and limit discoveries to be a regular data arranged and more valuable.”

So from the definition above is concluded that the research not only analyze to find out the language use, but also the structures and patterns to describe stereotype concept from the novel. So the entire component from the object of study is understood well in the context the researcher analyzes the novel to identify.

G. Frame of Thinking

Ngenest: KadangHidupperluDitertawakan novel by Ernest Prakasa is Indonesian's novel that tells about stereotype of Chinese-Indonesian. Researcher using Semin and Fiendler and Levi-Strauss Stuctural Analysis to describes the data.

Figure 1.1. Frame of thingking



H. Definition of Key Terms

In this research there are some key terms that the reseachers use, which are:

1. Language is Language is the ability that humans have to communicate with other humans using signs, such as words and movements.
2. Stereotype is a viewpoint made in general by a group of people to judge things.
3. Chinese-Indonesian (Indonesia-Tionghoa)

Chinese-Indonesian (Indonesia-Tionghoa) is a relatively new term used by both scholars and the ethnic Chinese themselves to refer to the people of Chinese descent in Indonesia. In his classic on the ethnic Chinese in Indonesia, Coppel (1983) used the title *Indonesian Chinese in Crisis*. However in his book published in 2002, Coppel stated, "I now prefer to use the more inclusive term 'Chinese Indonesians'. The Chinese Indonesian Association (*Perhimpunan Indonesia Tionghoa or INTI*) claims that the term "Chinese-Indonesian" was first introduced to Indonesia in 1999 by the organisation which used the term in its name (Lembong, 2004, p. xiv)

CHAPTER II

REVIEW OF RELATED LITELATURES

In this chapter discusses about related studies and previous of study. The related studies consist of understanding of stereotype, the history of Indo-Chinese in Indonesia, sociolinguistics, language and society, intercultural communication, research studies that conducted on stereotype concepts, novel, cross cultural understanding, Levi-Strauss structural analysis, and language structure.

A. Understanding of Stereotype

When people are stereotyping someone, they do not take into consideration the individualistic, unconventional or unique characteristics of a particular person, group, event or issue. They have their judgment or characterization on an oversimplified concept opinion, or belief. As in *Ngenest's* novel which views Chinese-Indonesiann differ in various aspects, such as body shapes. Most Chinese have narrowed eyes to become stereotypes for the Chinese. So it is not uncommon for us to hear many people who have narrow eyes even though not Chinese but called "*Cina*."

According to McGarty, Yzerbt and Spears, there are three principles of stereotypes, i.e. stereotypes as the aids of explanation, stereotypes as energy-saving devices, and stereotypes as shared group beliefs. The three principles of stereotypes can be explained as follows. At first, stereotypes should form as the device to help the perceiver easily understands the situation. The second part

implies that stereotypes should form to reduce perceiver's effort on some particular things. The third implies that stereotypes should be form in line with the accepted views or norms of social groups that the perceiver belongs to (McGarty, 2004, p. 7). Basically stereotype meant to help people in understanding a new situation and the way they should act or behave without having to observe or meet directly with the ethnic itself. Furthermore, this stereotypical view should be accepted by the person or group that receives or get the stereotyped. But in fact this stereotype leads to a negative outlook which is mostly result in exclusion or judgment of a person or group of people.

A stereotype, in the words of Jennifer Gove and Stuart Watt, is a simplified and possibly exaggerated representation of the most common typical characteristics associated with a category. They also tell that these stereotypes are usually biased either positively or negatively. (Jennifer Gove & Stuart Watt in *Identity and Gender: Questioning Identity: Gender, Class, Ethnicity*). As we know that stereotype refer to general describe of someone or group of people. In this case, the word "common" used to describe the most common typical characteristics associated with a category in people. For example, people who have different physical such as their skin color, eye shape, height, or an unusual thing owned by someone, many people call it a "unique" and most of them stereotype this condition which could lead to negative or positive effect.

Stereotypical remarks or comments can be casually and unconsciously made in daily conversations and may or may not have serious consequences. Nevertheless, people's initial impulse or spontaneous reaction is getting angry

rather than clarifying the distortion. Making things straight is one way to correct misperceptions. At the same time individuals should also become fully aware of their own preconceptions. Making personal relationship with individuals from different religious, cultures, or races may be the best way to break down stereotypes (Riyanti, 2007, p. 2.7). Conversations that people do every day without they realizing it can cause people to misunderstand and it end on stereotypes. This often happens in the community because people often conclude something without further investigating the truth of the news and those who get this stereotype not give further explanation and finally ending in misunderstanding. Clarifying the issues is one way to avoid misunderstandings that result in stereotypes.

From this sense, the researcher concludes that the stereotype is a view point made in general by a group of people to judge things. As it is known that the justification without evidence of thought or understanding can cause negative and detrimental. It also can be measured by looking at the wrong person or group of people. The researcher also argues stereotypes also lead to negative things that proved of minorities likely to be victims of the dominant eventually take root and become a culture in society. In this case, it can be seen that Chinese society into a minority in Indonesia is one example of this cultural stereotype.

1. Linguistic Choices Reflecting Stereotypes

The choice of language that we use in daily speech can be categorized as stereotypes without us knowing it. Like when we say "are you sure he's not Chinese? He has slanted eyes?" The phrase we often say is a stereotype that reveals that everyone who has narrow eyes is a Chinese. Another example of stereotypes we often hear about Chinese is that they are stingy. Whereas in fact not necessarily the stingy person is always the Chinese or vice versa.

The belief toward another culture gives impacts for communicators' choice of terminology when they interact in the society. Their utterances containing stereotype show their judgment toward other groups. *LinguisticsCategory Model* (LCM) is an approach to the domain of the interpersonal language which consists of interpersonal verbs that are employed to characterize people. It offers an orderly model of the meanings that are odd to the linguistic terms (verbs, adjectives and nouns) that are used in communicating social events and the actors (Semin, 1992, p. 117). LCM is one of the approaches to the realm of linguistic that discuss interpersonal language. This approach discusses linguistic terms, are like verbs, adjectives, and nouns. Social communication is one of the topics that discussed in this approach. As we know that communication is very important in social life, so if people get miscommunication that may cause problems. This communication performance leads to social events or communication that had done in the community. This approach is also discussing about a speaker or someone who performs the

communication, the speaker in this case has important role because without the speaker there is no communication.

Alternatively, in *Linguistics Category Model* (LCM), Semin and Fiedler proposed that there are five category systems of linguistic choices: Descriptive Action Verbs (DAVs), Interpretive Action Verbs (IAVs), State Verbs (SVs), Adjectives (ADJs), and Noun as Group Categories (NGCs) (Semin, 1992, p. 117).

In term of linguistic this approach more focused on five categories or aspect that describe deeper based on the word in the sentence or statement, but the sentence has contain one of the categories. Furthermore, this approach is easier to understand because it is divided into certain parts to describe and explain in detail and discussed the detailed words.

a. Descriptive Action Verbs (DAVs)

Stereotypes that occur in Chinese-Indonesiann can be described or expressed by various types. One type used to illustrate that the sentence contains stereotypes is Descriptive Action Verbs (DAVs). This type is usually used to express a single, observable event and preserve perceptual features of the event. DAVs refer to a single specific action with a clear beginning and end, and with a physically invariant feature (Coenen, 2007, p. 9).

DAVs provide a concrete and objective description of a specific behavioral event. These verbs maintain a reference to context and situation. In addition, all actions to which a specific DAV can be applied share a

common physically invariant feature. For example, all actions that can be described as *to talk* involve the mouth as a physically invariant feature (Semin, 1992, p. 121). In the other word, the researcher concludes that DAV used to express an action with a physically invariant feature in a specific behavioral event. It also for all the action that provides a concrete and objective description of a specific behavioral event and also share a common physically invariant feature. This DAV usually found in novel or film, etc. When we are talking we may also find this.

For example, in the utterance “She *walks* her mother’s dog through the forest”, the word *walk* refers to a general group of behaviors with a clearly defined beginning and end. *To walk* objectively describes the event and involved the feet as a physically invariant feature, so that, it is categorized as a descriptive action verb (Coenen, 2006, p. 10). This is an expression that describes the activities that can be clearly known beginning and end. In addition, the phrase also describes the behavior performed by a person or group of people. Actually the action word that used in the sentence or statement with explanation of the action that use physically invariant feature such as, mouth, eyes, hand, foot, etc. So it’s clear that how to use or how to know a statement or sentence is DAVs.

There are some characteristic features of DAVs, i.e. reference to a single specific and visible behavioral event, reference to a specific object and situation, essential context for sentence comprehension and objective description of observable events (Coenen, 2006, p. 9). In DAVs there are

some characteristics that you need to know to better understand its use. The first characteristic that needs to be understood is an activity that describes the habits or activities that are often carried out with specific representations so that the listener or the reader can know clearly the intent of the phrase. Second, the object and the specific situation are also included in the characteristics of the DAV, situations and objects in this case must be described specifically and clearly. And the last characteristic in the DAV is an understanding in the words and events that look or seem clearly to be described objectively.

b. Interpretive Action Verbs (IAVs)

The language used to describe stereotypes in Chinese-Indonesian varies greatly. Other variations that describe the phrase or phrase that contain stereotypes are Interpretive Action Verb (IAVs). IAVs refer to a multitude of behaviors or actions that have the same meaning but do not share an invariant physical aspect. Therefore, they do not allow a clear visualization of the behavior or action they refer to. These verbs do refer to an event with a clearly defined beginning and end, and usually have a positive or negative evaluative value.

Interpretive Action Verbs (IAVs) describe specific observable events. However, these verbs are more abstract in that they refer to a general class of behaviors and do not preserve the perceptual features of an action. IAVs provide as frames for a variety of actions that can be described by the same verb (G. R Semin, 1992, p. 139- 140). Interpretive Action Verbs (IAVs)

describes some of the behavior and actions that have similar meanings, but in this case do not have or do not relate to the physical aspect. In use, behavior and actions are not described detail or thoroughly so do not provide a clear visualization. Even so, it still provides a definition IAVs beginning and end of events clearly.

For example in the sentence, “She *helps* her mother who is ill”, the word *help* goes beyond description of an observable action and has a positive value. It refers to a diverse of observable behaviors, each with a clearly defined beginning and end. It also refers to a multitude of behaviors. Therefore, it should be coded as an interpretive action verb (Coenen, 2006, p. 12). In use, IAVs usually have or contain positive or negative value. As these examples illustrate the activities that have a positive meaning. Despite that, the word “help” do not clear about the action the speaker doing. That activity is not specifically set forth in the visualization so that the reader or listener will imagine these activities in accordance with their own imagination.

c. State Verbs (SVs)

The emotional and mental phrases or words that lead to the stereotype can be found in *Ngenest's* novel. State verbs (SV) refer to mental and emotional states or changes into particular things. These verbs refer to either a cognitive (to *think*, to *understand*, etc.) or an affective state (to *hate*, to *admire*, etc.). In the same way, SVs are an unobservable emotional state and not a specific event (e.g., “A *hates* B”). Other examples of state verbs are

love, hate, and despise. The characteristic of state verbs are enduring states, reference to a social object, and highly interpretative instead of mere description (Semin, 1992, p. 144). State verb (SV) referring to state whether cognitive or affective that leads to mental and emotional, nor changes in certain things. SVs is also does not explain the specific event or events and emotions cannot be observed. Why is that? Because something to do with emotion difficult to describe or explain in details such as hate, love, and so forth.

For example, in “It *amazes* me that she’s got an A in mathematics”. The word *amaze* refers to a psychological consequence of an action with an unclearly defined beginning and end, and also a positive evaluative value. As an action, its verb expresses an emotional consequence of action rather than refers to an actual action. These state verbs do not have a clearly defined beginning or end and cannot be objectively verified (Coenen, 2006, p. 13).SVs are not explained clearly the incidence of early and late, despite having the evaluative may be positive or negative. The verb is explains or express an emotion that has some consequences. In that instance the consequences obtained by the offender is positive.

d. Adjectives (ADJs)

Many of the adjectives we use often turn out to be words that show stereotypes to a person or group. Adjectives show a low contextual dependence and a high conceptual interdependence in their use. In other words, the use of adjectives is governed by abstract, semantic relations

rather than by the contingencies of contextual factors (Semin, 1992, p. 143). The adjective here is using a comparison between high and low usage contextual interdependence conceptual dependence. In other words, ADJs more to the relationship of meaning or sense of the word and governed by the abstract. Even so, ADJs still have possibilities on contextual factors.

Adjectives also refer to a characteristic or feature qualifying a person. Adjectives qualify the person to whom they refer. Consequently, they do not express what a person does, feels or thinks but *what a person is like*. ADJs do not refer to a feature of a person but an object, an action or a situation. When ADJs refer to an action, they qualify a verb and are grammatically called ‘adverbs’. According to the *Linguistic Category Model*, adverbs do not form a separate category but are coded as adjectives (Coenen, 2006, p.10). Additionally, ADJs refers to a person's character so not surprisingly explain or describe what the person is doing, feel or think but rather what kind hello to the person. An object, action and situation is studied in ADJs. Adverb is grammatically designation, in this case refers to an action that gives the nature of the verb. Adverb and adjective in the LCM is not a separate form.

For example, in “An *unknown*, *young* woman with a *small* baby came to sit next to me”, the word *unknown* and *young* refer to *woman* and *small* refers to *baby*. Thus, each of these adjectives refers to a person. According to Coenen et al. There are some characteristic features of adjectives (ADJs) such as highly abstract person description, zero object or situation reference

and context reference, highly interpretive, and detached from specific behaviors (Coenen, 2006, p.10). In this example explains some of the adjectives that refer to a person, namely women and baby. People in this example is the abstract and do not have the object or situation. In addition, the phrase has high interpretive and can be seen clearly that apart from specific behavior.

e. Noun as Group Categories (NGCs)

Linguistic choices reflecting stereotypes are in the form of not only verbs and adjectives but also nouns (Semin, 1992, p. 121). Nouns can under certain conditions also qualify a person. These can be the case when a noun refers to a mentioned person. Noun as Group Categories are used to assign a person to noun category and refer to a mentioned person such as *jock*, *German*, *lesbian*, *nigger*, and *Jew*.

For example, in “His father is a *nigger*”, the words *father* and *nigger* both refer to the same person. Here *nigger* qualifies *father*. The word, *nigger* adds something to *father*, not the other way around, because *father* is mentioned first. Based on the given-new contract, *father* is thus given and therefore not coded. A *nigger* is the second noun, but referring to the same person as *father* and is therefore constituting the new, qualifying information.

The comparison between nouns and adjectives which is proposed by Andersen and Klatsky (Semin, 1992, p. 122) are:

- 1) Nouns are richer, having more features that afford a wider variety of inferences about the category of members.
- 2) Nouns are more imaginable, due to the fact that their features include not only trait but also physical appearance, typical behavior, and demographic characteristics.
- 3) Nouns are distinctive in that they have idiosyncratic features which are not shared with other categories.
- 4) Nouns have a more efficient function in information processing task.

Briefly the researcher is concluding that NGCs used to put a person into a thing, but the noun is used here to describe the person. People in some conditions could also be described as a noun. Therefore, the second noun that refers to the first noun called NGCs.

2. Stereotype Threat

a. The History of Stereotype Threat

The term *stereotype threat* is firstly studied by Claude Steele, an internationally recognized social psychologist and professor at Stanford University. Related to society, it is a problem that pervades American life recently since it potentially contributing an unpleasant factor to long-standing racial and gender gaps in academic and daily activities performance. Steele states that overcoming stereotype threat is a key to achieving integration of American society that goes beyond statistics and allows people to expand in an integrated setting. Furthermore, Steinberg

states that Steele is the first one who outlined the theory behind stereotype threat. His basic premise is that a person's social identity defined as group membership in categories such as age, gender, religion, and ethnicity has significance when rooted in concrete situations (Inzlicht, 2012, p. 222). Claude Steele is the first to discuss the stereotype threat. It begins with social problems that occur in American society and the issue was potentially leads to discrimination and inequalities between women and men. He argued that stereotype threat tackles this problem, and the social problem will be overcome. He said that actually a person's social identity is classified according to age, gender, religion, and ethnicity.

As a matter of fact, there are some findings in many studies conducted by Steele and his colleagues that showed when a person's social identity is attached to a negative stereotype, that person will tend to underperform in a manner consistent with the stereotype. Furthermore, Steele et al., attribute the underperformance to a person's anxiety that he or she will conform to the negative stereotype. They say that while racism exists, stereotype threat is a far more pervasive barrier to a truly integrated society (Inzlicht, 2012, p. 222). Some facts indicate that a person's social status would lead to negative stereotypes and this tends to result in underperformance to the person. This underperformance was also cause people to feel anxious and this situation would justify the assumption about the negative stereotype. During the existence of this stereotype threat it will be very difficult to bring together people who have differences.

In fact, Steele et al., describes a person's fear of being negatively stereotyped by their race or ethnic group, for example in a circumstance when there are white people either as racist or intellectually superior and the black people as intellectually inferior in the same room, it creates a general level of discomfort in racially mixed settings. Steele defines these situations as identity contingencies settings in which a person is treated according to a specific social identity (Inzlicht, 2012, p. 6-8). Here Steele describes a person's fear of being negatively stereotyped by his own tribe. The difference in skin color is an example expressed by Steele as things that can cause a person given a negative stereotype. He also found a situation where the difference is considered negative can lead to a situation a person is treated in accordance with people who has the same special social identity.

b. Situations that Lead to Stereotype Threat

Stereotype threat is also more common in some situations than others. According to Steele et al, stereotype threat is more likely to occur in the following contexts:

1). Group Identity Salience

A situation when there is someone in a particular ethnic community becomes the stereotypical representation of an ethnic group's image. Group identity theory refers to groups where there is an established social community and in-group stereotypes. The differences that distinguish groups into some characteristics such as color of skin, wealth, education, and occupation make a clear separation in society. A group needs to be

recognized and to look salient rather than the other groups. People identify themselves with their group to enhance their social identity and maintain self-esteem. In other words, although stereotype threat tends to be experienced by members of some groups more than others, it seems be inappropriate to conclude that it is only experienced by members of traditionally stigmatized or stereotyped groups (Steele & Aronson, 1995, p. 197-199).

The situation is refers to someone who is in a group and have the same image as their group. For example, a person in a group who is wealth and that person automatically get image of wealth's person. In social identity theory it refers to a group of people in groups and out groups. The things that distinguish the group from one another and cause separation or distance are skin color, wealth, education, and employment or occupation they have. A group is recognition from other groups to look more prominent and to improve their social status. In addition, with the recognition of members of the group will be more confident. Overall the experience was not all that experienced by the stereotype, but it could be otherwise.

2). Minority Status

Another situation that contributes to a stereotype threat is when someone just expects to be the single representative of a stereotyped group (solo status) or a numerical minority can create heightened group identity and stereotype threat. Stereotype may affect the ways that a

member of the society to give different treatments toward different groups based on their social-economic, physical judgment, and sex. In addition, Schaefer adds that minority status can be described as a situation when there is a subordinate group whose members experience a narrowing of opportunities (success, education, wealth, etc) and have significantly less control or power over their lives than members of a dominant or majority group. This theory is in line with Marger who states that minority status can be happened to those people who live in multiethnic society and receive fewer of the society's rewards especially to their physical and cultural traits (Marger, 2011, p. 28).

Minority status here is aimed at someone who is basically out group or individual independent but used as a group by someone else. People categorize one person to another if they have differences in terms of economic, physical, or gender. Then these people would group them into one. As Schaefer said that define minority status as the state of a person who has a position low or ordinary people who do not influence or power to fight and also has limitations in terms of opportunities such as success, education, wealth, etc. Margers said that situations only happens if one lived in a place that has many tribes.

3). Stereotype Salience

In everyday social interaction, people tend to categorize other people based on their self-categorization and social status. In the United States, for example, racial groups are linked to stereotypes such as being

good at math, athletics, dancing and so forth. Personal's identities can become threatened when stereotypes are invoked, either blatantly or subtly, in the social community. In many studies of stereotype threat, individuals have been told explicitly that performance differences exist between members of different social groups. One example of some studies about stereotype salience is when the superiority group (white students) generalizes the black students as the lazy people in the classroom. It might result in black people performance to become worse in doing their task. When race was not emphasized, however, black students performed better and equivalently with white students. It shows that performance in academic contexts can be harmed by the awareness that one's behavior might be viewed through the lens of racial stereotypes (Steele & Aronson, 1995, p. 197-199).

Most people categorize someone according to social status and self-categorization. Stereotyping people who are good at math, athletics, dancing, etc. are some examples of stereotyping that happened in the United States. When stereotypes are involved the personal identity can be a problem or that person would receive threats or insinuations either rough or soft in their communities. Some studies also indirectly prove the existence of differences in achievement that is owned by members of the different groups.

4). Evaluative Scrutiny

The differences between in group or out group mean larger for intelligence than friendliness while in the other condition this is contradictory. In other words, when someone believes that his or her ability in a stereotypic domain will be evaluated by superior group of society can create a strong sense of stereotype threat. There are some series of research on stereotype threat conducted by Steele and his colleagues show that each individual develop his self-image and affect the quality of performance based on the existence of the social arrangement, for example, the individual directly infer his stereotype attributes on the information about their intellectual abilities (Steele & Aronson, 1995, p. 197-199).

One of the situations that lead to stereotype threat is evaluative scrutiny. In this situation, the differences between in group or out group indicate larger for cleverness than kindness while in the other condition is opposite. Someone who believes when his/her has ability or the excess would evaluated by the dominant group or powerful it will cause stereotype threat. Several studies collected by Steele shows each individual to develop her/his self-image and affect the quality of their performance based on their social level.

B. The History of Indo-Chinese in Indonesia

Historically, the Chinese-Indonesian stereotype did not happen overnight. At first the Chinese and Indonesian people relations were good. Strong cultural differences and different characters bring conflict in its development.

The existence of ethnic Chinese in Indonesia is estimated to have existed since the 5th century. This is demonstrated by the visit Fa-Hsien, a Buddhist monk to Indonesia on century. This fact meaning that ethnic Chinese already present more than 15 centuries, long before the Dutch colonized in Indonesia. The arrival of Buddhist priests also predicted long before the formation of the Unitary Republic of Indonesia (NKRI) which was proclaimed on August 17, 1945. Other evidence also reinforce the reasons why ethnic-Chinese growing rapidly in Indonesia, with the participation of members of the Chinese Muslims in building the sultanate Demak. Demak Sultanate was known as one of the first Islamic government center in this archipelago (Rochmawati, 2002, p. 115). The role of which is the first milestone of the growth and development of the people of ethnic Chinese in Indonesia. Transmitted any influence is not insignificant; there are various good aspects of the culture and language adopting from ethnic Chinese people. The length of mixing history and the cooperation that has been built Indonesia it also has built-rooted stereotypes against people of ethnic Chinese in Indonesia.

The differences between ethnic Chinese and Indonesian people in terms of both physical and cultural stereotypes have built widely. Some people do not like the Javanese "Chinese dialects", and considered that the ethnic Chinese

Indonesian is bad, mixed up, and not *berpakem* or irregular. This presumption cannot be separated from social factors which lie behind them, namely that there is a gap between China's economy and Java, and that the native Java felt marginalized in their own homeland. The Javanese feel that the Chinese (both "full-blooded" and "hybrid") only to make profits without taking on the role in the field of physical revolution, and looked down on the indigenous people. This is, among other things, underlying the restriction of opportunities in college education, prohibition learn mandarin, and even restrictions on political activities some time ago. For the Chinese people themselves, the language they used is a mixture of Indonesian-Javanese language. The language contains elements of Indonesian and Javanese. And because the differences and gaps that sustainable, ethnic Chinese (as if to escape from Java community, which is the original community of the mother. In the end the ethnic Chinese "hybrid" forms a speech community itself.

Indonesia is the country with the second largest population of ethnic Chinese after Singapore. It did not escape the historical role of trade and labor relations Indonesia and China are said to be very good for centuries. In this case it is undeniable that the language of Indonesia has also been enriched with China or Chinese language have been absorbed or mixed into Indonesian indirectly. In the Indonesian language, there are a variety of words Uptake, one of which is "the loan word of *mesra*" which spread due to the colonization and migration. Chinese and Malay has been demonstrated side by side for centuries. Chinese also have

many adopted in various types of food names in Indonesia, such as *bakso*, *siomay*, *taoge*, *tahu*, *bakcang*, and *lumpia*. (The word is uptake in Indonesia).

From here, the researcher look at the Chinese culture has affected the Indonesian community in terms of both culture and especially language. The use of a loan word which is often used by our society such as the names of foods such as *bakso*, *siomay*, *taoge*, *tahu*, *bakcang*, and *lumpia* proved there is great influence by the Chinese community on growth and development in Indonesia. This further reinforces the researchers' opinion that it was indeed the development of stereotypes by society in Indonesia against the people of China.

History of Ethnic Chinese in Indonesia:

1. Immigration Waves from the North

At this time the stereotype in Chinese-Indonesiann has not happened because the spread of Chinese in Indonesia just started. In this period Chinese are still in the stage of trying to get to know Indonesian people.

The rise and fall of dynasties in China have triggered emigration of waves of Chinese people to the south, especially to South East Asia including Indonesia. During the glorious period of the Ming Dynasty in the early 15th century, there were seven great expeditions conducted all over the world. One of them, led by Sam Po (Cheng Ho), managed to visit Palembang (South Sumatra) (Sugianto, 2002).

It was reported that Sam Po brought hundreds of Chinese workers including a large number of Moslem Yunan people. After being successful in his attempt to occupy Palembang, Sam Po built the first Chinese Moslem

community in Indonesia. Then a number of Chinese Moslem societies were successively built in different places in Indonesia including Batavia, Cirebon, Lasem, Tuban, Gresik and Mojokerto. This was the beginning of the growth of the Chinese Moslem community in Indonesia (Sugianto, 2002). The development of Chinese in Indonesia begins with cultural introductions. The culture brought by the Chinese in this case is the religion of Islam.

2. The Spread of Islam in Indonesia

With the development of Islam in Indonesia it is growing also Chinese. Chinese began to take part in the social community. Like marriage between Chinese and Indonesian people. With a marriage that has cultural differences that can lead to various conflicts in the future. Although at this stage or period the relationship between Chinese and Indonesian people is good.

While Moslem was building communities in many places, the Chinese began to take part in the community life of the then Majapahit Kingdom. Queen Suhita once appointed GanEng Wan the first Moslem Head of the District in Tumapel, a small area within that Hindu Kingdom (Sugianto, 2009).

Between 1451-1477 Bong SwiHoo, later called SunanNgampel, managed to form a Javanese Moslem community on the north coast of Java. Meanwhile, Swan Liong, the son of King Wisesa (King of Majapahit) and his Chinese wife, was appointed the first Moslem Kapilen (local leader) in Palembang. It was reported that Swan Liong had brought up Djin Bun (RadenPatah), the son of King Kertabumi (the last king of Majapahit) with his ethnic Chinese wife.

In 1475 RadenPatah was sent by SunanNgampel back to Java and stationed in Demak. In the same year he took over Majapahit, and declared himself the King of Demak, the first Moslem Kingdom in Java.

In their attempt to build a mosque, Chinese people of both Moslem and non-Moslem backgrounds were involved because of their skills in ship-mast construction. Thus, the first wave of Chinese had brought their colourful lifestyle to the life of the dynasties and to contribute to the Moslem community in Java (Sugianto, 2009).

In this period, Chinese began take part in the community life of Majapahit Kingdom. It is proved because the King of Majapahit who is King Wisesa has Chinese wife. But in 1475 RadenPatah took over Majapahit and became the new King of Demak, the first Moslem Kingdom in Java. And because of this Chinese people of both Moslem and non-Moslem has involved in attempt to build a mosque.

3. Chinese People in Javanese Kingdoms

Throughout the Islamic Kingdoms in Java, Chinese people played important roles, i.e. as trade and military advisors. The coming of VOC (The legendary Dutch Company) to Indonesia had shifted the Chinese roles to mediators, lease holders of the royal properties or tollgates. The close relationship between Ethnic Chinese and Javanese Kingdoms was also proved by the support of Lasem and RembangKapiten (local leaders) for RadenRangga in his attempt to beat the Dutch in Rernbang and Surabaya in 1310.

This close relationship finally reached its turning point with the appointment of Kaiten Tan Jin Sing (for his commendable service) as the District Head of Yogyakarta with a title Kanjeng Raden Tumenggung Secodiningrat (KRT Secodningrat) under the reign of Sultan Hamengkubuwono III. In his role as a royal high ranking officer, Secodiningrat became arrogant, thus bringing about hard feelings amongst other royal officers. The death of the Sultan Hamengkubuwono III in 1814 (after reigning for only two years) forced Secodiningrat and his family to leave their high position and to retire with a pension. Since then the seeds of suspicion against ethnic Chinese started to grow (Sugianto, 2009).

This period shows that Ethnic Chinese has close relationship with Javanese Kingdoms. But when Kaiten Tan Jin Sing became KanjengRadenTumenggungSecodiningrat under the reign of Sultan Hamengkubuwono III, his became arrogant, thus bringing about hard feelings amongst other royal officers. After the death of the Sultan Hamengkubuwono III in 1814, Secodiningrat and his family forced to leave their high position and to retire with a pension. The suspicion in opposition to ethnic Chinese began to grow.

4. Chinese People Durings National Movement

During the Dutch occupation in Indonesia, Chinese people were also involved in a number of social and political issues. However, they tended to be more involved in economic and trade activities. In descending order, there were three levels of Citizenship, i.e 1) Dutch, 2) East Asian including Ethnic

Chinese and 3) Indigenous people. Assimilation (mixed marriage) between different groups was not recommended because it would lower the level of citizenship enjoyed by the person from the higher-level group. Although Chinese people had long been discriminated against by the Dutch, they were quite happy with their roles as mediators which gave them a monopoly over trade (Sugianto, 2009). During this time there are three different group, first is Dutch, second is East Asian including Ethnic Chinese, and the last is Indigenous people. Mixed marriage between different groups was not an optional because the higher-level group thinks that it would lower their level. Chinese people were quite happy with their roles although had long been discriminated by the Dutch.

When the Ethic Policy was introduced in the Netherlands by the turn of the last century, Chinese people were gradually deprived of their privileges. Their attempts to demand equal rights were never successful. By then Chinese people were in limbo. They almost lost their own identity. At this time, the drive of nationalism impacting mainland China which stirred them deep in their hearts and was keenly observed by ethnic Chinese in Indonesia. Hence, the *Tiong Hoa Hwe Koan organization* (THHK) was founded in 1900. The spirit of this organization was based on Confucian teachings; and its nationalism was that of mainland China THHK refused its involvement in the Volksraad (the Parliament during the Dutch occupation).

The Chinese group with Dutch educational background refused the spirit and the goals of THHK. Accordingly, *Cung Hwa Hui* (CHH) was founded in

1928. CHH strove for equal rights to those of the Dutch citizens in the Parliament. Its members tended to abandon the culture of their ancestors believing that it should be replaced by the culture of the new generation with a touch of Dutch influencing their mindset (Sugianto, 2009). 28 years after THHK was founded Chinese founded CHH. It also has equal right in the parliament. The member also believes to abandon their culture and changed it with the influence of Dutch.

Another Chinese group involved with Indonesian nationalism founded *Partai Tionghoa Indonesia* (PTI) in 1932. This party struggled for Indonesian citizenship and promoted attempts at integration and / or assimilation into the indigenous community. This was to answer the needs of the Chinese people whose aspirations could not be channeled through other parties (as, by then, most parties did not accept non-indigenous membership).

Hence there was a spectrum of Ethnic Chinese involvement during the national movement. The problems of Ethnic Chinese existed throughout the whole history of Indonesia (Sugianto, 2009).

After 4 years, in 1932 Chinese involved with *Partai Tionghoa Indonesia* (PTI) and attempts at mixing or assimilation into the indigenous community. But in the end most of the parties did not agree non-indigenous membership. In the whole history of Indonesia the problem of Ethnic Chinese is existed.

5. Ethnic Chinese after Independence

Soon after the proclamation of Independence, the newly born nation, Republic of Indonesia, had to deal with various internal and external physical challenges, i.e. the return of the Dutch troops (1947 and 1949) and a number of rebellions. As a new country that gained its independence through physical struggles, Indonesia had to face civil wars during its first years. Each group claimed a greater share in the independence movement and looked down on other groups. The contribution of Ethnic Chinese, however, was denied as they were not actively involved in the independence movement.

Realizing the importance of solving the Chinese problem, BAPERKI (*Badan Pemusyawaratan Kewarganegaraan Indonesia/ Indonesian Citizenship Assembly*) was founded in 1954 with the goal of solving the problems of Ethnic Chinese by actively integrating themselves into the social, political and economic life. Although it was not a political party, Baperki once contested in the first general election in 1955. It was regretted that Baperki gradually moved to the left along with the change in the political climate, and it was finally dissolved in relation to the Communist coup on 30th September 1965.

The fact that Baperki could not bring national harmony (indicated by many anti-Chinese riots), and in order to solve the problems arising from the Dual Citizenship Act and Government Regulation No.10, the LPKB (*Lembaga Pembinaan Kesatuan Bangsa/ National Reconciliation Body*) was founded in 1963 with the same goal as the previous bodies but with a different approach. According to this group, the effective way to solve the problems of Ethnic Chinese was by assimilation in the form of mixed marriages, use of Indonesian

names or embracing the religion of the majority. The tension between LPKB and Baperki over their different approaches to reaching their mutual goals worsened until the latter organization was dissolved (Sugianto, 2009).

Soon after the proclamation of Independence, the recently born nation, Republic of Indonesia, had to face civil wars during its first years. But the Ethnic Chinese were not actively involved in the independence movement. And to solving the Chinese problem, Indonesia was founded BAPERKI. For the first it was not a political party, but in 1955 was contested in the first general election. But it was finally dissolved in relation to the Communist coup on 30th September 1965. It is clear that BAPERKI could not bring harmony, so in 1963 Indonesia was founded LPKB to solve this problem.

6. Ethnic Chinese after 30 September 1965

The aborted Communist coup of 30 September 1965 resulted in the disbandment of Baperki and a diplomatic split between Indonesia and China. There was an allegation of Chinese government involvement in the coup. Following the freezing of diplomatic ties between the two countries, anti-Chinese riots across the country soared. Chinese schools were closed down and the Chinese language and traditions were banned. Again, Chinese Indonesians had to go through their dark tunnel.

It was in this aftermath of the coup, that the term *Cina* (to refer to the ethnic Chinese) was officially readopted after being abandoned since 1928. Since the term *China* was introduced by Western civilization (which once tore

apart China), it bore an insult to the people because it implied the the *inlander* or the *aborigine* or the *uncivilized* (Sugianto, 2009).

The resulted of Communist coup of 30 September 1965 is the disbandment of Baperki and a diplomatic split between Indonesia and China. Because of the Chinese government is involved in the coup. Since 1928 the term *Cina* was officially readopted after being abandoned.

7. Ethnic Chinese during the New Order 1966-1998

In spite of the ever healing wound, the Chinese were gradually invited and involved in the long-term periods of national development, the *Rencana Pembangunan Semesta Berencana*. Their involvement in national economic production rapidly increased. Theoretically, they had equal rights and obligations under the Law. However, in practice they were still discriminated against in one way or another.

A small number of Chinese enjoyed various facilities from the government regime. Indeed they became money machines for the nation as well as for many (but limited) individuals. The success stories of those groups of Chinese built up social jealousies among the majority of the population. Sporadic racial unrest was reported under the new order government, but they were successfully suppressed in the name of national development.

The majority of Chinese, however, had to suffer the retaliation from many people in various forms of discrimination. They even became official scapegoats whenever social or economic problems arose. This racial tension reached its climax in May 1998 prior to the resignation of President Suharto.

This national racial unrest left behind a number of serious problems, i.e. the exit of capital wealth, the hindrance of national as well as foreign investment, the prolonged economic stagnation, and the stigma on social order.

8. Ethnic Chinese since the Reformation Order

The fall of the New Order Regime triggered a reformation movement across the country. Transparent democracy was introduced by the Habibie government. Self determination was given to the people of East Timor which resulted in the independence of Timor Leste, This euphoria of democracy and reformation formed a wide spectrum of political and social attitudes toward nationality. Adopting a wait and see approach, the Chinese parked their investments overseas thus triggering reluctance by others for incoming foreign investments. The political instability caused by the same euphoria (which is still going on) worsened national economic growth.

During the Abdurahman Wahid period, serious conflicts arose between the executive and the legislative bodies. As a result, almost no legislation was produced or policies implemented. In short, economic stagnation dragged on (Sugianto, 2009).

The result of the fall of the New Order Regime is a transparent democracy. In this time the Chinese parked their investments overseas. The political instability caused by democracy and reformation formed worsened national economic growth. In the Abdurahman Wahid period, Indonesia has serious conflicts between the executive and the legislative bodies.

The rise of Megawati Sukarnoputri has resulted in an attempt to push forward the paralyzed economy by appointing a Chinese minister. Some other Chinese were also recruited in the parliament. Since the euphoria, or transitional period is not yet over, the issues of corruption, separatism and ethnic conflicts have become a daily menu, with little action being taken to address the Chinese problems.

9. The Future of Ethnic Chinese in Indonesia

The struggle for economic recovery which set aside the powerful economy of Chinese businesses in Indonesia has proved to be ineffective. The management skills and hard work ethics typically found in Chinese people should be learned by the whole nation; their existence must be accepted by and integrated within the society. For this reason, ethnic Chinese will still exist in Indonesia. The wave of globalization which is underway should not pose any threat to them (Sugianto, 2009).

The ethnic Chinese within the society should have a complete acceptance. Because it would be motivated them to take part in every aspect of Indonesia nation building. Economic and social gaps in Indonesia would be narrowed, and ethnic interactions would be more harmonious. In contrast, those with an opportunistic belief would not consider Indonesia as their ideal paradise.

C. Sociolinguistics

When we talk about social, it is always related to society. In this case the social relationships we will discuss more deeply are the social relations of Chinese and Indonesians experiencing the ups and downs. Discussing language and society, people deal with a kind of study called sociolinguistics. It is a subfield of linguistics which is categorized as a part of macro-linguistics. It is mainly concerned with the study of the relationship between language and society (Holmes, 1992, p. 1). Sociolinguistic has become the study that discuss about language and society. In linguistic, the study that involved the relation between language and society has categorized as part of macro-linguistics. So both sociolinguistics and linguistics has study that discuss about the connection between language and society.

Sociolinguistics was firstly studied by Indian and Japanese linguists in the 1930s. The term *sociolinguistics* was firstly introduced by Thomas Callan Hodson in 1939. In the United States, it was brought and spread by William Labov. On the other hand, it is brought to the United Kingdom by Basil Bernstein in the early 1960s. Based on an interview conducted by ReVEL (Revista Virtual de Estudos da Linguagem), Labov introduces his newest perspective of sociolinguistics. He described how this branch of linguistics studies language and sees it as the instrument to communicate, which is concerned more with social attitudes, social planning, and social interaction as the consequences of linguistic changes in social issues (Labov, 2007, p. 2).

Base on that, talking about sociolinguistic like the researcher was explained before, in the 1930s Indian and Japanese linguists was the first person who's studied sociolinguistic. Then 1939 the first one or person who introduced sociolinguistic is Thomas CallanHodson. Sociolinguistic become popular over the world, in the United States, it was introduced by William Labov. According to labov, he described how the stem of linguistics studies language. He sees this stem as instrument to communicate. This instrument to communicate is concerned more with social attitudes, social planning, and social interaction as the consequences of linguistic changes in social issues. In the early 1960s on the other side, the United Kingdom it was introduced by Basil Bernstein.

Wardhaugh (2001,p. 12) states that sociolinguistics is concerned with investigating the relationship between language and society with the goal of a better understanding of the structure and functions of language in communication. Base on that line, to get more understanding about language and society is important to know sociolinguistic. Because of it aims to get more understanding of the structure and function of language communication. Communication is very important ways to know each other. He also said that to know better about this understanding investigating to their language and society is needed.

The definition of sociolinguistics is also stated by Hudson, who states that it is a study of language in relation to society. In other words, in sociolinguistics people study language and society in order to find such information as much as they can collect about what kind of thing a language is (Hudson, 1996, p. 4). He states that sociolinguistic is all about study of language. Because when people

study about language and society to find its relationship it also learn its language. In the other word, it is all about language in relation to society.

In addition, Chaika says that sociolinguistics is the study of the ways people used language in social interactions. It is concerned with the stuff of everyday life, for example, how to talk to a friend, family, shopkeeper and even stranger. In short, it is a specific study of examining and investigating how language can function as the means of communication in social life (Chaika, 1982, p. 1). Base on Chaika, sociolinguistic is all about the use of language in social interaction. In daily life, all people need interactions to communication to each other. When someone is talks with others it is also means that they examining and investigating.

On the other hand, Meyerhoff states that sociolinguistics can be used to describe many different ways of studying language. The most basic way of studying language is by using the language itself, which enables people to speak differently to others (Meyerhoff, 2006, p. 1-3). In short, one way of studying language is sociolinguistics. It used to describe how the relation between language and society. He also said that the most basic to learn language is to use the language itself.

To sum up, sociolinguistics is a study of language in relation to society. It is the branch of linguistics that specifically evaluated the use of language in society and all aspects of society, including cultural norms, expectations, and context, on the way language is used, and the effects of language use on society and focuses on the society's effect on language.

D. Language and Society

Language and social relationships are closely related, so it is not surprising that a social group having diverse social problems. such as the stereotype that occurs in Chinese-Indonesian. Even had a riot between Indonesia and chinese.

Language and society can be related in many ways. Essentially, language is a set of items called 'linguistic items', such as entities like sounds, words, and grammatical structures (Hudson, 1996, p. 21). In short, language cannot be separate with society because all the interaction in the society people used language to communication. Without communication, it is hard to makes interaction. The other name of language in term of the essential is 'linguistic items'.

In addition, Coulmas sees language in the form of individual competence, in actual dialogues (or discourse) among groups of individuals, as a formal system of signs, as a cultural system, and in numerous other ways (Coulmas, 1997, p. 5) It means that language is form of individual competence. When competence is involved it refers to the ability of a person to master the language itself. In this case is an actual dialogue they used to communicate with their groups. It also refers to a formal system of signs and as a cultural system, because language is unique and every country has their own language and as well as culture. This individual competence also involved in numerous other ways.

In fact, Crystal has defined language as the systematic, conventional use of sounds, signs, or written symbols in a human society for communication and self-expressions (Crystal, 1997, p. 11). In the other word, language as the systematic is

to describe and formulate word orderly and logical relationships to makes good sentence or statement that helps in communication. Conventional use of sounds, signs, or written symbols in a human society its help in many ways to communication with others. It also for self-expressions because the way people utter their language it show conventional use of sounds. He also adds the fact that language is socially determined and its use is governed by social convention. He moves it within the realm of social studies, as an important element in human social behavior and as a social institution.

Furthermore, Wardhaugh proposes that there are several possible relationships between language and society. One is that social structure may either influence or determine the linguistic structure and behavior. The second possible relationship is directly opposite with the first; linguistic structure and behavior may influence and determine the social structure. The third possible relationship is that the influence is bi-directional: language and society may influence each other. The fourth possibility is to assume that there is no relationship at all between linguistic structure and social structure and that each is independent of the other (Wardhaugh, 2001, p. 10-11). The first relationship explains about social structure that may influence or determine the linguistic structure and behavior. In contrast, the second relationship shows that linguistic structure and behavior may influence and determine the social structure. The third relationship is about the possibility of language and society may influence each other. And the last relationship explains that it is possible that all about from the first to the third has no relation at all.

The relationship between language and society is also elaborated by Mesthrie et al who state that language is indexical of one's social class, status, region of origin, gender, and age group (Mesthrie, 2001, p. 28). In the other word, when a speaker is using language for a certain purpose, he also directly or indirectly tells the listener about his historical background. Language is the most important means for communication purposes, for establishing peace and order in the society, and for showing authority and power, also for attaining goals and objectives. Society, however, controls the language by giving preferences as what are acceptable and not, because everybody has his own perception or point of view.

E. Intercultural Communication

In any cultural contact, people unconsciously learn the tradition, attitude, even the culture of others. These phenomena, then, lead to intercultural communication. The discussion of intercultural communication in multicultural society cannot be separated from the explanation about culture, communication and intercultural communication itself. Particularly, culture is a modern concept based on a term first used in classical antiquity by the Roman orator, Cicero: *cultura animi*. The term *culture* appeared first in its current sense in Europe in the 18th and 19th centuries, to connote a process of cultivation or improvement, as in agriculture or horticulture. In the 19th century, the term developed to refer first to the betterment or refinement of the individual, especially through education, and then to the fulfillment of national aspirations or ideals (Levine, 1971, p. 6). In the other word, the term *culture* appeared first in its current sense in Europe in the

18th and 19th centuries. It firstly attempt to the betterment or refinement of the individual. But, intercultural communication is involved in culture contract because when people talking about culture their automatically learn the tradition, attitude, even their culture itself.

According to Hofstede, culture is the collective programming of the mind which distinguishes the members of one category of people from another (Hofstede, 1984, p. 51). Besides, it is the shared knowledge and schemes created by a set of people for perceiving, interpreting, expressing, and responding to the social realities around them (Hofstede, 1984, p. 51). For all these reasons, culture becomes the humans' thoughts that consist of some norms or customs which exist in the society. It influences many aspects of people's life about living together and responding to each other. These influences may or may not affect to negative action.

Lustig and Koester define communication as a symbolic process in which people create shared meanings. A symbol in this definition refers to a word, action or object that represents a meaning. Meaning, then, is a perception, thought or feeling experienced and communicated by a person. Communication is a dynamic process. It changes, moves and develops all the time. All the communication situations are unique in nature and the process can be seen as a sequence of distinct but interrelated steps (Lustig, 2016, p. 29-30). Finally, communication involves shared meanings. This means that as people experience the world and everyday their daily activities, they create and share meanings with other people

and groups. Communication is interpretive in nature and people actively attempt to understand and organize their experiences in the world.

According to Samovar and Porter (1998, p. 10), intercultural communication occurs whenever a message is produced by a member of one culture for consumption by a member of another culture, in which the message must be understood. Moreover, Jokinen adds that intercultural communication happens as the result of different contacts and social aspects and has a connection with social roles. In other words, intercultural communication is a communication between people from different cultures in terms of sharing information, ideas, values, beliefs and the like (Jokinen, 1994, p. 1). Because of cultural differences the potential for misunderstanding or miscommunication and disagreement is great. It could become conflict in the future. To reduce this risk, it is important to study intercultural communication.

F. Research Studies That Conducted on Stereotype Concepts

The study entitled: “Stereotyping of Women in Television Advertisements.” The writer is Vaishali Shrikhande alumna from University of Pune, India, 2003. This study examined the portrayal of women in television commercials and documented the stereotypes associated with women in today’s television commercials. Analysis was performed to determine the extent to which female characters portrayed in these advertisements were subject to stereotypical portrayals. The analysis of the data gathered reveals that portrayals of women in television advertisements in many ways conform to most advertising stereotypical portrayals of women (as documented by previous researcher). However, the study

provides evidence that the stereotypes associated with women is lessening. The study provides evidence of the emergence of a new trend in some cases toward portraying women and men as equals. Content analysis was chosen as a method of inquiry for this study.

The differences of this present research from the previous research are the subject and strategies used to analyzed the research. This research will use Levi-Strauss Structural Analysis and the subject of this research is a Novel. Also the focus of this research is the stereotype concept of Chinese-Indonesian people of *Ngenestnovel*.

The study entitled: "Evaluating the Negative Impact of Gender Stereotypes on Women's Advancement in Organizations." The writer is Maya Corcoran alumnus from University of Wisconsin-Stout, 2009. The study is concerned with whether people are indeed biased against women leaders and, if those biases exist, whether they lead to lower evaluations and promotions ratings and to women being perceived as less likeable. Use of a warning inflated performance ratings for both genders, but increased perceptions of women leader's quality of work to the point they received equal ratings as men. The warning positively affected likeability ratings of women leaders, such that participants receiving a warning rated women as likeable as men. The result of this research is the writer support the contention that gender stereotypical expectations dictate people's perceptions of the roles and actions deemed appropriate for women and men. People's perceptions of women and men, performing at exactly the same level, can be considerably different.

The difference of this present research from the previous research is the research method that used to analyze the research. The research used quantitative method. This research will use qualitative method.

The study entitled: “Overcoming Stereotypes Against Singles.” The writer is Rachel A. Buddeberg alumna from San Francisco State University, California, 2011. In this thesis, the writer argues that stereotypes against singles can be understood as belief packages, which combine mental states that influence our behavior in powerful ways. Much of this influence remains no conscious reflecting the neurological imprinting from being exposed to stereotypical messages. The result of this research is Stereotypes are embedded in belief packages. Healing the shame associated with internalized stereotypes can rewire these packages. To fill these packages is with new mental states by living in intentional families. These two approaches reinforce each other because the intentional families, especially at first, will face actions driven by stereotypes, making healing shame an important family task. The intentional family can provide the supportive community that enables healing shame by providing connections grounded in empathy using processes like *Nonviolent Communication*.

The difference of this present research from the previous research is the research method that used to analyze the research. The research used quantitative method. This research will use qualitative method. Also the present research will analyze Chinese stereotype and using Levi-Strauss Structural Analysis.

The study entitle: “Sexism, Stereotyping, and the Gender Wage *Gap*.” The writer is Christine Alksnis alumnus from The University of Guelph, 2000. This study is predicated on the assumption that gender stereotypes facilitate sexist behavior by employers that in turn contribute, at least in part, to the persistence of this gender wage gap. The ways in which stereotypes lead women to be penalized in terms of hiring (access) and salary (value) was explored: the specific stereotypes examined related to segregation of the workforce and norms dictating that women assume more responsibility for childcare than men do. The result of this study is indicating that individual-level sexism Likely still plays a role in maintaining a gendered wage gap. Stereotypes about women's occupational and familial roles continue to be associated with differentiae valuing of male- and female-typed jobs and differential access to jobs on the basis of gender and gender roles.

The difference of this present research from the previous research is the research used power calculations to determine sample size method. This research will use qualitative method. Also the present research will analyze Chinese stereotype and use Levi-Strauss Structural Analysis.

The study entitled: “A Sociolinguistic Analysis of Stereotype Threatin *the Blind Side*.” The writer is VutiWiviana alumnus from Yogyakarta State University, 2014. This study aims at identifying and presenting the phenomena of stereotypethreat in a multicultural society found in the film *The Blind Side*. The objectivesof this research are (1) to describe the linguistic choices in the form of verbalprocesses that are reflecting stereotypes, and (2) to present the situations

that lead to stereotype threat in *The Blind Side*. The results of the analysis show two main points. First, there are five categories of linguistic choices reflecting stereotype used by the characters in the movie. Second, the situations that lead to stereotype threat are group identity salience (GIS), minority status (MS), stereotype salience (SS), and evaluative scrutiny (ES). Both, the stereotyped group and the stereotyping group (black people and white people) experienced all situations in this movie. Minority status holds the highest rank as the situation experienced by the stereotyped group that lead to stereotype threat.

The difference of this present research from the previous research is the subject. The research analyzes *The Blind Side* movie. The data were in the form of words taken from the conversation of the characters in John Lee Hancock's *The Blind Side* and the measure of trustworthiness was applied in analyzing the data. Therefore, the present research will analyze Chinese stereotype and use Levi-Strauss Structural Analysis.

The study entitled: "Negative Stereotypes of Online Gamers and Their Communication Consequences." The writer is Elizabeth Hanson Wellings alumnus from the University Honors Program, San Marcos, Texas, 2010. This research is beginning to empirically demonstrate that video gamers no longer fit the social stereotype. Understanding how inaccurate stereotypes influence our interactions is critical because negative stereotypes of gamers may lead to prejudice and inhibit communication between gamers and other groups in our society. Research findings such as these indicate that gaming may be a symptom of other issues because there could be a problem with some gamers' reasons for

gaming. It is also discovering positive aspects of gaming in studying player demographics.

The differences of this present research from the previous research are the method and subject. This research is to examine stereotypes of video gamers by comparing research on gamers with stereotypes of gamers portrayed in popular media. Therefore, the present research will analyze Chinese stereotype and use Levi-Strauss Structural Analysis.

G. Novel

The word comes from the Italian, *Novella*, which means the new staff that small. The novel developed in England and America. The novel was originally developed in the region from other forms of narrative nonfiction, such as letters, biographies, and history. But with a shift in society and development time, the novel is not only based on data nonfiction, author of novel can change according to the desired imagination.

A novel is a totality, a comprehensiveness that is artistic. As a totality, the novel has passages elements, most related to one another in close and mutually dependent. The elements of a novel-builder that then collectively form a totality that-in addition to the formal elements of language, there are many more kinds. The division of the element in question is the intrinsic and extrinsic elements.

Intrinsic Elements (intrinsic) are the elements that build the literary work itself. Elements are what because the literary present as a work of Martial Arts. Intrinsic elements of a novel element (directly) participate and build the story. Extrinsic elements (extrinsic) are the elements that are beyond the works of

Martial Arts, but indirectly affect the building or system of the organism's Martial Arts. Extrinsic elements of a novel must be still seen as something important. As an intrinsic element, the element also comprises a number of extrinsic elements. The element in question, among others, is the state of individual subjectivity authors who have attitudes, beliefs, and outlook on life all of which will affect the work that he wrote. In short, elements of the author biographies will also determine the pattern works it produces. Extrinsic element next is psychology, psychology of the author either in the form (which includes the process of creativity), psychology readers, as well as the application of psychological principles in the works. The division of the intrinsic elements of the structure works belonging traditional Martial Arts is the division based on the form and content elements-a dichotomous division of real people with little objection received (Wellek, 1956, p. 75- 135).

The researcher concluded that novel is narrative text informing of prose with a long shape that including some figures and fiction event. It also contains extrinsic and intrinsic elements. In this research the researcher just explains the intrinsic elements of novel which are plot, setting characterization, point of view, and theme.

1. The Theme

Theme is the meaning contained by a story. But there are many meanings conceived and offered by the story (the novel), then the problem is a special meaning which can be expressed as the theme.

The theme is the ideas of common bases that sustains a work of literature and are contained in the text semantic structure and as regarding commonality or differences. Themes distilled from the motifs contained in the relevant work that determines the presence of events, conflicts and situations. The theme became the basis of development of the whole story, so he is animating the whole story. A common theme has a generalization, wider, and abstract. Principal themes as the meaning of a work of fiction is not deliberately hidden because precisely this that is offered to the reader. However, the overall theme is the meaning of which supported his story by itself would be hidden behind a story that supports it (Hartoko, 1986, p. 142).

Theme is the main idea that the author expresses. Theme can also be defined as the underlying meaning of the story. Theme is another prime element of literature, which contains the central idea of all literary forms such as a novel, drama and short story. It reflects innocence, experience, live, death, reality, fate, madness, sanity, love, society, individual, etc.

Stanton and Kenny in Nurgiyantoro, have stated that theme is a meaning of story which especially explains a big part of its elements in the simple way. It is more or less synonymous the central idea and central purpose (Nurgiyanto, 2007, p. 70). It means that theme has the whole meaning of the story that author want to describe in his/her novel. It explains the main point or the story so the reader can make an imagination of what is the story about. It could simply say that theme is the central purpose of the whole story.

The expanding of story does not always parallel with the framework because the idea will often develop suitable with the author's will. This is approved by Hamalian and Frederick R Karl, where they claim that before writing a story, the author will frame his ideas first. But when he thinks that the idea has become so usual in life and bored, he develops it out of the basic framework and makes his story more interesting to be enjoyed and implemented his readers (Nurgiyanto, 2007, p. 23). It explain that the story will develop based on author's will, so whatever reader thinking may happen in the story the final judgment is what the author thinking or what he want to happen. The author also can develop their framework of the story if he thinks it to boring or less interesting.

Theme is a general idea or the main idea that supports a literature, and it implies in the text as semantic structure and connects with the similarity and difference. Themes become the basic development of the whole story, so it must represent the whole part of novel.

2. Plot

Stanton, suggested the plot is a story that contains the sequence of events, but each incident is only connected in cause and effect, an event which caused or led to the occurrence of other events. Kenny, promoted to the plot as the events shown in the story is not simple, because the author set the events based on the relation of cause and effect (Nurgiyanto, 2007, p. 14). Plot is the serial arrangement of incidents, ideas or events. In literature, the plot encompasses all

the incidents and provides aesthetic pleasure. The story of the novel progresses through various plots and conflicts.

Plot may be defined as a story's sequence of incidents that happen in the story, arranged in dramatic order. One is tempted to insert the word "chronological." But doing so would exclude many stories that depart from this strict ordering of events.

The plot is decided by three essential elements: events, conflict, and climax.

a. Event

So far it has repeatedly referred to the term or the occurrence of events and talks about fiction, but has not stated what the actual event. Connection events are event that serves to link important events in sequencing the presentation of the story. So it is all about the event that happens in whole story.

b. Conflict

Conflict, which is actually quite important events (so, it will be functional events, major, or kernel), is an essential element in the development of the plot. Conflict is something that dramatic, referring to the struggle between two forces are balanced and imply action and retaliation (Wellek, 1956, p.285). Conflict is one of the important parts or literature, a literature without conflict is flat. The conflicts that may consist in the story are external and internal. For the external conflict there are man vs. man,

man vs. nature, and man vs. society. In the other hand, the internal conflict is man vs. himself.

c. Climax

Conflicts and the climax are of paramount importance in the structure of the plot, both of which are the main elements of plot in fiction. Climax by Stanton, is when the conflict has reached the highest level intensities, and when (it) is something that is inevitable happened.

Climax is the most part that reader waiting for. It is the highest level of excitement in the story. It also the turning point of the problem in the story.

3. Characters

In fiction, a character may be defined as a verbal representation of a human being. Through action, speech, description, and commentary, authors portray character that are worth caring about, rooting for, and even loving, although there are also characters you may laugh at, dislike, or even hate.

Characters may be flat, minor characters; or round and major. The main character in a story is generally known as protagonist, the character who opposes him is the antagonist. Character is revealed by how a character responds to conflict.

Every stories hinges on the actions undertaken by its main character, or protagonist, a term drawn from ancient Greek tragedy that is more useful in discussions of fiction than such misleading terms as hero or heroine.

Additionally, stories may contain an opposing character, or antagonist, with whom the protagonist is drawn into conflict.

Abram (1981, p. 76) says that:

“Character is people who are appeared in a narrative prose or novel and it is interpreted by the readers as a person who has moral quality and certain tendency such as being expressed in what they say and what they do.”

So it is clear that character is all the people in the story. Every character in the story is describes as a person who has moral quality and certain tendency. It shows in the story which is the author describe in what they say and what they do.

Character is the people in a novel are referred as characters. We asses them on the basic of what the author tells us about them and on the basic of what they do and say. Another point to remember is that the characters are part of broader pattern. They are members of a society, and the author distinctive view of who people relate to society will be reflected in the presentation of every character.

a. Main and peripheral character

The Main characters the actors which appear the most in the story and always have connection with other actors. The main characters are the most dominant told in the story either do an action. Main characters really determine the development of plot. The main character in a novel could be more than one in the different major quality.

Peripheral characters are the actors who have part in supporting the story. The presence of the peripheral characters in whole story is smaller. In other words, peripheral characters in the whole story are limited and they are usually only related to the main characters.

b. Protagonist and Antagonist Character

Protagonist is identical with all the good character inside the actors which had been chosen and created by the author. According to Altenberd and Lewis that protagonist is a character who is admired by the readers, which always called as a hero because he always does ideal role and follows the rules and value in the society. The readers often give sympathy to the protagonist characters (Wicaksono, 2014, p. 183-184).

The character show hope and value can be supposed as protagonist character. Yet, sometimes there is character who does not give us the morality value. Antagonist is the opposite character of protagonist either physically and psychologically. The Antagonist character usually causes conflict for protagonist. Although there are other things such as disaster, accident environment and society, social rules, moral values, authority and etc can cause conflict but if it is not done by a character, they are called as antagonist force.

4. The Setting

Background elements can be divided into three main elements, namely a place, time, and social. Backgrounds on the location of the place suggest the occurrence of the events recounted in a work of fiction. Elements may be

used where the places with a certain name, initials, there may be certain locations without exact name. Background of time associated with the problem of "when" of events recounted in a work of fiction problem "when" is normally associated with the factual, the time to do or be associated with historical events. Social background suggested on matters relating to the conduct of social life of the community in a place that is told.

When the reader reads a novel, they actually are faced a world that had been completed by the character and the events in the novel. But of course, those things are less complete because the characters need living space, place and time, like human's living in the real world.

In other hand, novel not only needs characters, story and plot, but also setting. Setting usually directs to the definition of place, connection of time and social environment where the event happens. Setting gives the basic of story correctly and clear. The setting is important to give realistic impression to the readers, created a certain situation at a glanced is really happened. So, the readers feel easier to create their imagination and participation to criticize the story.

a. Setting of Place

Setting of place directs to the location where the event happened in a story. The use of setting which certain name should reflect the geographical condition of place. Each place must have their characteristic, which differentiate with the others. The description of the place is

important to give impression to the readers, because they will consider that the event really happened in the place of the story.

Settings of place in a novel usually consist of several locations and it will move from one place to another place because there's a development of plot and characters. Setting of place is decided by the accuracy of description, function and the unity with another setting's elements.

b. Setting of Time

Setting of time is related to the problem of when the event happens in a story. The problem of when is usually connected with factual time, that has connection with Historical events. The readers try to understand and enjoy the story based on the period.

c. Setting of Society

Social setting directs to the problem which are related to the behavior of social life in certain place and certain time in a novel. Social setting has connection with the system of social life that contains many problems in complex scope; it can be habits, costumes, religion, ideology, and the way of thinking.

5. The Point of View

Understanding about point of view, Point of view, suggests the way a story is told. It is a way and or views of the author used as a means for presenting the characters, action, background and events that make up the story in a work of fiction to the reader. Today the importance of perspective in works of fiction no longer challenged. Viewpoint is considered as one of

the important elements of fiction and decisive. The deviation angle of view is not just a matter of first or third person, but rather a selection of characters who "he" or "I", anyone who tells it, kids, adults, the villagers who do not know anything, modern man, politicians, students, or other.

The point of view or narrative perspective, characterized the way in which a text present a person, event and setting. The point of view discusses about who is telling story, or from which position the events are perceived. In general, point of view is differentiated into three kinds: first person point of view, third person point of view, and mixed point of view.

Almost all narrative points of view can be classified as either first person or third-person. In first person narration, the narrator is a participant in the action. He or she may be either a major character or a minor character and may be close to the event in time or distant from it.

Point of view is the author's vision, that is, the angle from which the events are seen narrated, from the outside, from inside, from above or below. While the style as the sound of the author's voice (that is, as the mode of utterance rather than the tone). And the specific relationship between voice and vision is this: whatever the particular voice may be tenor or bass, light or dark, gentle or tough the vision should suit the voice.

There four basic of "angle of vision" or point of view, they are:

a. The omniscient point of view

In which the writer himself tells the story in the third person. The narrator knows everything about everyone in the story and can bring into plays as much of that knowledge as he chooses.

b. The first of point of view

The writer must whether the “I” is to be major or minor character, protagonist or observer, or someone merely repeating a narrative he has heard at second hand.

c. Observer’s point of view

In a modification of omniscient point of view, there is the narrative related from the vision of the single character used by the writer as a central observer or central intelligence through whom anything cleared.

d. The objective point of view

Though it too is third person narrative like the omniscient point of view, the author using this technique refrains from making asides, commenting on the action, or addressing the reader. The author becomes a seeing eye that reports but does not interpret.

H. Cross Cultural Understanding

Douglas-Brown (1994) said that cross cultural understanding derived from three words that cross, cultural, and understanding, of the three words different meanings. Understanding of the Cross is cross-culture, the culture between both countries that lasted through the mass media or through other means mutually influence each culture. Culture is the "glue" that binds a group of people together. It means that to understand other people who lived in the other

country people need knowledge not only about their language but also their culture. Sometimes people may think that it is enough just to know the language, but actually in practice it is more complicated without cross cultural understanding.

Wardhaugh (1998) discussed some examples of the relation between language and culture. One of them is kinship system. For Americans, they have uncle for their father's or mother's brother and aunt for their father's or mother's sister. American does not differentiate between younger or older brother/sister. For Javanese people, they have 'Pakde' for their father/mother older brother and 'Bude' for their father/mother sister. 'Pakle' and 'Bule' are used for younger ones (Riyanti, 2007, p. 1.10). This example explains the difference of kinship system in cross cultural understanding. For American people they do not have gaps between younger or older brother/sister. So even she or he is the younger one they still call their older brother/sisters in first name. In the other country such as Indonesia it means impolite attitude.

Color terminology is also an example of the relationship between language and culture. Sometimes it is not easy to translate directly a certain color terminology in one language to another language. 'Blond' is one of the English color terminology that does not have exact translation to any of Indonesian color terminology. The English and American people need this terminology for their 'special hair color' that does not exist in Indonesian people hair color (Riyanti, 2007, p. 1.10). The color terminology such as Blond for American people who has special hair color is also an example of the relationship between language and

culture. This hair color does not exist in Indonesia, many Indonesia people may think it is strange. That is why cross cultural understanding is important to learn.

This is important part in learning a foreign language because it helps people avoid making non-language mistake, and to assist with knowledge to understand the native speakers of the language. Furthermore, in further if they have the opportunity to go abroad, they may survive a culture shock that usually happen when people travelling to another country.

I. Levi-Strauss Structural Analysis

Lévi-Strauss has long been one of the chief exponents of the structural method; he considers the relations among phenomena, rather than the nature of the phenomena themselves, and the systems into which these relations enter. He persuasively argues that the attainment of a general science of man is contingent on structural considerations, which must include unconscious as well as conscious social processes, and he time and again develops his thesis in dealing with some of the major aspects of culture— language, kinship, social organization, magic, religion, and art (Lévi-Strauss, 1963, p. x). It explain that he more focus on the relations among phenomena, so he is consider the relation that happen in the phenomena. To get the achievement of a general science he said that it is about reliant on structural considerations. From his strong argument he develops thesis about the major aspects of culture.

How does structural analysis proceed? The first step is the definition of the constituent units of an institution; these are conceptually equivalent to the phonemes or morphemes of a language and, therefore, comparable cross-

culturally. Once the various aspects of culture have been reduced to their structural elements, relationships of opposition and correlation and permutation and transformation among these elements can be defined. Homologies between institutions within the same society or among various societies can be explained, not in terms of a mechanical causality, but rather in dialectical terms. Correspondences or isomorphism should be sought, not between empirical data pertaining to different institutions, but between systematized forms, or models, which are abstracted on different levels and which can be compared either intra- or cross culturally. To Lévi-Strauss, the building of such models is the basic aim of anthropology (Lévi-Strauss, 1963, p. x). In short, the process of this structural analysis the first is the definition of the constituent units of an institution, in this case is to find definition of some key word and then it have to conceptually equivalent in terms of morphemes and phonemes of language, and also comparable cross-culturally. After this, all the aspect can be defined to their structural elements, relationships of opposition and correlation and permutation and transformation among these elements. So the result would show more information not only about the structure but also its relationship.

Lévi-Strauss's anthropology emphasizes the close relationship between field work and theory, between the description of social phenomena and structural analysis, as two phases of the same process. The ethnographic study of societies must have a concrete, almost microscopic character; fluid, uncrystallized attitudes, the subjective aspects of institutions, must be observed and described with the same care as institutionalized and sanctioned norms and behavior. At the same

time, a systematic, comparative, and generalizing perspective must complement the close-range view, so that the patterns which underlie the various manifestations of social life may be uncovered (Lévi-Strauss, 1963, p. xi). It explains the close relationship between field work and theory. It cannot be separate because both of them phase the same process. In the ethnographic study of societies many kind of thing that must be considered for the one who choose to develop their ethnographic study of societies.

J. Language Structure

Five major components of the structure of language are phonemes, morphemes, lexemes, syntax, and context. These pieces all work together to create meaningful communication among individuals.

There are a number of ways we describe languages. The first one classifies them according to their basic grammatical structures, but in this research, the language structure refer to some categories of linguistic choice propose by Semin and Fiendler. The categories are Descriptive Action Verbs (DAVs), Interpretive Action Verbs (IAVs), State Verbs (SVs), Adjectives (ADJs), and Noun as Group Categories (NGCs). So the researcher just analyzes the structure based on those categories.

CHAPTER III

RESEARCH METHOD

In this chapter discusses research design, subject of the study, research instrument, data collection procedure, data analysis procedure, and data endorsement.

A. Design of the Research

A content analysis is applied as approach method in this research. Content analysis is a research tool used to determine the presence of certain words or concepts within texts or sets of texts. Texts can be defined broadly as books, book chapters, essays, interviews, discussions, newspaper headlines and articles, historical documents, speeches, conversations, advertising, theater, informal conversation, or really any occurrence of communicative language. This statement in line with Wuradji:

Penelitian yang berusaha menganalisis dokumen untuk diketahui dan makna yang terkandung dalam dokumen tersebut. Macam-macam dokumen antara lain: karangan tulis, gambar, grafik, lukisan karton, biografi, fotografi, laporan, bukteks, surat kabar, film, drama, buku harian, majalah dan bulletin.

The researcher uses qualitative research because there is no need a calculation. This statement in line with Holloway (1997, p. 1) states that qualitative research is a form of social inquiry that focuses on the way people interpret and make sense of their experiences and the world in which they live. It aims to understand the social reality of individuals, groups, and cultures. In addition, a qualitative study deals with a natural complex phenomenon.

The technique that is use for analyzing the data is descriptive qualitative method, because the result of this research is describing data. Not in statistical method. It means that the researcher describes the text and content analysis to get the language structure refers to some cetegories of linguistic choice propose by Semin and Fiendler, also analysis of the data to structural analysis of Levi-Strauss of the *Ngenest* novel. Then the researcher interprets those data through the study.

B. Subject of the Study

The Subject of this study is *Ngenest: KadangHidupperluDitertawakan* novel by Ernest Prakasa novel published in 2016. Focus on the stereotype concept. This novel is a bestselling novel to the 6th mold. With a total of 178 pages. From beginning to offend the race, politics, then go to social. From the everyday to the never-noticed, because trivial, discussed by Ernest Prakasa with his critical style of humor.

C. Source of Data

There are two source of data in this research, which are the primary data source and the secondary source. The main source of this research is the novel itself. The data are related to stereotypes as well as phrases that point to or indicate the existence of stereotypical indications, as well as the author opinions or views that relate to stereotypes in the novel. Secondary source that researcher used in this case is all the information that needs, there are books, articles, e-mail, and internet.

D. Research Instrument

The instrument of this research was the researcher herself. As stated by Moleong (2001, p. 121), in qualitative research, the researcher plays an important role as the designer, data collector, analyst, data interpreter, and reporter of the research finding. This is in line with Mathie (2005, p. 28) who also proposes that all research methods associated with qualitative research are heavily dependent on the researcher as the interviewer, observer, facilitator, communicator, and interpreter of data. In other words, all data are filtered through the researcher. In this research, the researcher was the one who collected and processed the data, from the raw to the final data ones.

As the main instrument of this study, the researcher had the role of planning, collecting, analyzing, and reporting the research findings of the language reflecting stereotype in the novel *Ngenest*. The researcher also interpreted the data findings descriptively by employing the social background knowledge of the context of stereotype threat phenomenon.

E. Data Collection Procedure

In collecting the data, the data and supporting information will be collected by reading all references, the researcher used the technique of document collection to collect the data. The instrument for the data collection was the researcher him/herself. It means that in collecting the data the researcher makes decisions about what data to collect (Wiersma, 2009).

In this research, the researcher used the technique of document collection to collect the data.

1. The researcher read the novel to get upstanding of the story;
2. The researcher find the linguistic choices reflecting stereotype;
3. The researcher recorded the data into data sheet to recognize the linguistic choices reflecting stereotype in *Ngenest* novel;
4. The researcher interpreted the phrase and word in *Ngenest* novel that are classified as the linguistic choices reflecting stereotype;
5. The researcher find the background relation of stereotype in social and history.
6. The researcher derived conclusion based on the result of the research.

F. Data Analysis Procedure

According to Wiersma (2009, p. 236), qualitative researchers may engage to the interview, focus groups, observation and document collection in order to collect data. Qualitative research is very “researcher-dependent”. The instrument for the data collection was the researcher him/herself. It means that in collecting the data the researcher makes decisions about what data to collect. In this research, the researcher used the technique of document collection to collect the data.

The procedures of the data collection:

1. After collecting the data, the researcher will read all of them to get the information needed. All the good data from the novel itself and other sources will the researchers read carefully and thoroughly to collect all the information that the researcher needs. Because of that the researcher

reads the pseudo data that has been collected many times to make sure nothing is missing.

2. All data that researchers have gathered are collected into documents. Researchers perform this stage to facilitate the analysis.
3. The researcher analyzes the novel to find the language that used to describes stereotype. In this case the researcher will describe the language structure that shows the stereotype of Chinese- Indonesia with the linguistic theory by Semin and Fiendler.
4. After all the data in the analysis, the researchers compiled the data.
5. The data that have been compiled will be analyzed again using Levi-Strauss Structural Analysis. At this stage the researcher more focus on the relationship between phenomena, so it is consider the relation that happen in the phenomenon.
6. The last procedure, the researcher derived conclusion based on the result of the research.

G. Data Endorsement

To determine the endorsement of the data, there are four techniques to determine the validity of the data namely credibility, transferability, dependability, and conformability. Credibility is an evaluation of whether or not the research findings represent a “credible” conceptual interpretation of the data drawn from the participants’ original data. Transferability is the degree to which the findings of this inquiry can apply or transfer beyond the bounds of the project. Dependability is an assessment of the quality of the integrated processes of data

collection, data analysis, and theory generation. Confirmability is a measure of how well the inquiry's findings are supported by the data collected.

CHAPTER IV

RESEARCH FINDINGS AND DISCUSSION

This chapter discussed the research finding and discussion. The researcher divided this chapter into three parts. The first is data presentation, it shows all the data used in this research. The second is research finding, which describes some of the data. The last is discussion, which explains all the data in this research. The rest of the explanations in this chapter are:

A. Data Presentation

In this data presentation all the data that the researcher finds in the novel and the data from other sources is shown in the form of a description. The numbers of all data that the researchers found was 28 data. Each data was classified according to the sections that the researcher wanted in this study. Researchers classify data into 2 sections, firstly the author's view on stereotypes of Chinese-Indonesian. The second is linguistic choices reflecting stereotype, this consists of Descriptive Action Verbs (DAVs), Interpretive Action Verbs (IAVs), State Verbs (SVs), Adjectives (ADJs), and Noun as Group Categories (NGCs). And the last is structuralism by Levi-Strauss. For more explanation could be seen in the description below.

1. The author's view on stereotype of Chinese-Indonesian

This section shows the data that found from the novel and e-mails done personally by researcher on the author of the book. The following data are:

a. *Ngenest* novel

1). Data 1

Page : 4- 5
Paragraph : 4 (Page 4)
Line : 2

“Orang Cina itu kaya.”Ini salah satu miskonsepsi terbesar.Kalo lo kira Orang Cina itu rata-rata kaya, berarti lo telah menggunakan majas sinekdoke pars pro toto.Oleh pemerintah Orde Baru, orang Cina memang dibatasi ruang gerak politik dan militernya, mau gak mau banyakan lari ke bisnis.Tapi ini gak berarti rata-rata orang Cina adalah pengusaha yang hiupnya layak.Gak usah jauh-jauh ke pelosok Indonesia, di Jakarta aja banyak kok daerah-daerah yang tergolong bronox-nya orang Cina.Jangan heran kalo ketemu oarng Cina yang mabok di pinggir jalan atau malakin orang lewat.Hardcore banget lah. Itu baru jakarta. Geser dikit ke Banten, banyak Cina Benteng yang berprofesi sebagai buruh tani dan hidup pas-pasan.dan demikian seterusnya di berbagai pelosok Indonesia. Cina yang miskin ya banyak.

2). Data 2

Page : 5
Paragraph : 2
Line : 2

“Orang Cina itu pelit.”Itu gak sepenuhnya benar hanya karena gue meleknnya ngirit trus dikatain pelit, gitu? Kalo menurut gue sih Cina itu bukan pelit, tapi lebih ke ogah rugi dan banyak akal, apalagi dalm masalah berdagang. Walau tampak lugu, tapi sebenarnya kami punya beberapa jurus maut yang bisa membuat pembeli terlena.

3).Data 3

Page : 6
Paragraph : 3
Line : 3

“Orang Cina itu jago bikin makanan.”Ya memang secara kultural, orang Cina gemar merayakan segala sesuatu dengan makan secara berlebihan. Dalam jamuan makan, mewahnya menu akan jadi pamer gengsi dari tuan rumah ke tamunya. Tapi bukan berarti yang dibikin sama orang Cina pasti lebih enak lah.

4). Data 4

Page : 68

Paragraph : 2

Line : 1

What I'm trying to say is, diskriminasi terhadap minoritas adalah hukum alam. Di belahan bumi mana pun, mereka yang mayoritas dan berkuasa, akan cenderung mendiskriminasi minoritas, dalam berbagai tingkatan yang berbeda.

b. E-mail

1). Data 5

Date : Nov 30, 2016

Time : 9:18 AM

Question :

Apa latar belakang bang Ernest dalam pemilihan judul novelnya? apakah alasan tersebut mewakili pandangan bang Ernest untuk isu sosial tertentu?

Answer :

Judul novel NGENEST dipilih karena catchy dan sesuai dgn kondisi gue saat tumbuh besar sebagai remaja chinese di jakarta, yaitu ngenes / mengenaskan / memprihatinkan. Isu sosial yang coba diangkat jelas diskriminasi etnis, terutama di era Orde Baru.

2). Data 6

Date : Oct 12, 2017

Time : 7:38 AM

Question :

Bagaimana perasaan abang sebagai keturunan Cina?

Answer :

Dulu saya menyesalkan kenapa saya harus lahir sebagai minoritas, kenapa saya harus dibully untuk sesuatu yang bukan salah saya. tapi sekarang saya bersyukur semua ada hikmahnya, saya jadi pribadi yang lebih tangguh dan toleran.

3). Data 7

Date : Oct 12, 2017

Time : 7:38 AM

Question :

Apa harapan abang sebagai keturunan Cina?

Answer :

Harapan saya kita bisa move on dari luka-luka masa lalu dan menatap ke depan dengan optimisme supaya bisa produktif.

4). Data 8

Date : Oct 12, 2017

Time : 7:38 AM

Question :

Yang ingin abang katakan pada orang yang pernah membully abang dulu?

Answer :

*Terimakasih, karena dibully maka saya bisa seperti sekarang.hahaha.***2. Linguistic Choices Reflecting Stereotype**

In this research, linguistic choices in the form of verbal processes are needed to figure out the phenomena of stereotype. There were five categories of linguistic choices found in the object of the research i.e. Descriptive Action Verbs (DAVs), Interpretive Action Verbs (IAVs), State Verbs (SVs), Adjectives (ADJs), and Nounas Group Categories (NGCs). Those categories were presented in the following explanation.

a. Descriptive Action Verbs (DAVs)

1). Data 9

Page : 5

Paragraph : 1

Line : 1

Kalo lo kira Orang Cina itu rata-rata kaya, berarti lo telah menggunakan majas sinekdoke pars pro toto. Oleh pemerintah Orde Baru, orang Cina emang dibatasi ruang gerak politik dan militernya, mau gak mau kebanyakan lari ke bisnis. Tapi ini gak berarti rata-rata orang Cina adalah pengusaha yang hidupnya layak.

2). Data 10

Page : 6

Paragraph : 6

Line : 3

“Eh, depan berenti dulu yuk bentar, ada tukang martabak tuh, laper gue.”

Lalu dia menjawab,

“Oh, lo pengen martabak? Jangan yang ini. Tar depanan dikit pas dekat tambel ban, enak tuh. Yang jualan Cina!”

3). Data 11

Page : 6

Paragraph : 7

Line : 3

Hmmmm. Emang apa ngaruhnya ya. Apakah kalo tukang martabaknya Cina lantas ngaduk adonannya pakaé gayatai-chi gitu? Yang ada nanti kalo dapet ngkoh-ngkoh yang pelit, mesesnya diitungin.

4). Data 12

Page : 21

Paragraph : 2

Line : 4

Buat gue yang yang dari kecil selalu di-bully sama temen-temen gue yang pribumi, ini adalah pemandangan yang ajaib. Ada Cina lagi ngomel-ngomel pribumi.

b. Interpretive Action Verbs (IAVs)

1). Data 13

Page : 5

Paragraph : 1

Line : 1

Kalo lo kira Orang Cina itu rata-rata kaya, berarti lo telah menggunakan majas sinekdoke pars pro toto. Oleh pemerintah Orde Baru, orang Cina emang dibatasi ruang gerak politik dan militernya, mau gak mau banyakan lari ke bisnis. Tapi ini gak berarti rata-rata orang Cina adalah pengusaha yang hiupnya layak.

2). Data 14

Page : 7

Paragraph : 3

Line : 1

Seperti kebanyakan perantau dari Cina, ngkong gue juga mengusai ilmu bela diri.

3). Data 15

Page : 21

Paragraph : 1

Line : 1

Gue rasa waktu Ahok kuliah pun dia biasa aja. Palingan pulang kuliah ngeceng di Citraland. Jajan pempek di foodcourt. trus photobox barengan sama temen-temennya: Akhiong, Mei-Mei, Ling- Ling."

4). Data 16

Page : 24
 Paragraph : 4
 Line : 3

Tapi yang lebih seru, konon Ahok pernah ditanya apakah berani nyalonin diri jadi presiden RI. Jawabannya ketika itu adalah, “ Berani lah. Ngapain tanggung-tanggung. Dulu juga nggak ada yang nyangka kan ada Cina bisa jadi Wakil Gubernur DKI?” Bener juga. Mau gila ya jangan tanggung- tanggung.

c. State Verbs (SVs)

1). Data 17

Page : 19
 Paragraph : 3
 Line : 3

Dan kejadian beneran lah, ada orang Cina jadi Wakil Gubernur DKI!

2). Data 18

Page : 22
 Paragraph : 2
 Line : 1

Bayangin aja, Ahok jadi Gubernur DKI. Jakarta dipimpin sama kokok-kokoh yang sosoknya gak beda sama kebanyakan pedagang elektronik di Glodok.

d. Adjectives (ADJs)

1). Data 19

Page : 4
 Paragraph : 4
 Line : 1 (sub bab)

Orang Cina itu kaya.

2). Data 20

Page : 5
 Paragraph : 2

Line : 1 (sub bab)

Orang Cina itu pelit.

3). Data 21

Page : 19

Paragraph : 4

Line : 6

Ahok itu sosoknya “biasa” banget. Dia mengingatkan gue sama banyak om gue yang seliweran setiap ada acara kondangan. What I’m trying to say is, he seems like just your ordinary everydayChenese. Bukan Cina elit yang kayaknya gimana gitu.

e. Noun as Group Categories (NGCs)

1). Data 22

Page : 3

Paragraph : 2

Line : 1 and 3

Buat lo yang pribumi, tau gak sih KENAPA dipanggil “Cina!” itu gak enak? Dipanggil begitu tuh gak enak bukan karena kita malu jadi orang Indonesia keturunan Cina. Dipanggil “Cina!”gak enak, karena itu membuka luka lama.

2). Data 23

Page : 6

Paragraph : 3

Line : 1 (Sub bab)

Orang Cina itu jago bikinmakanan.

3). Data 24

Page : 19

Paragraph : 2

Line : 4

Orang Cina mau jadi Wakil Gubernur DKI?Yeah rite. Mabok arak kayaknya ni orang.

4). Data 25

Page : 19

Paragraph : 4

Line : 6

Ahok itu sosoknya “biasa” banget. Dia mengingatkan om gue yang seliweran setiap ada acara kondangan. What I’m trying to say is, he seems like just your ordinary everyday Chinese. Bukan Cina elit yang kayaknya gimana gitu.

5). Data 26

Page : 21
Paragraph : 2
Line : 5

Ada Cina lagi ngomel-ngomel pribumi. Bahkan kadang gue suka mikir, “Ahok ini inget gak sih kalo di tuh Cina? Nyali banget ni orang.” (Page 21)

6). Data 27

Page : 22
Paragraph : 3
Line : 1

Bayangin aja, Ahok jadi Gubernur DKI. Jakarta dipimpin sama kokok-kokoh yang sosoknya gak beda sama kebanyakan pedagang elektronik di Glodok.

7). Data 28

Page : 70
Paragraph : 3
Line : 5

Tapi belum sempet gue memutuskan mau ambil pilihan yang mana, mereka udah bergerak ke lantai atas. “Woy Cina! Keluarin dompet lu!”, kata salah satu dari mereka. Sialnya dia tahu aja kalo gue itu Cina.

B. Research Findings

After performing the process of reviewing and identifying the data in the data presentation, found some data discovery that be able to be arranged as follows:

1. The author's view about stereotype of Chinese-Indonesian

1). Data 1

Page : 4- 5
Paragraph : 4 (Page 4)
Line : 2

"Orang Cina itu kaya."Ini salah satu miskonsepsi terbesar.Kalo lo kira Orang Cina itu rata-rata kaya, berarti lo telah menggunakan majas sinekdoke pars pro toto.Oleh pemerintah Orde Baru, orang Cina memang dibatasi ruang gerak politik dan militernya, mau gak mau banyakan lari ke bisnis.Tapi ini gak berarti rata-rata orang Cina adalah pengusaha yang hiupnya layak.Gak usah jauh-jauh ke pelosok Indonesia, di Jakarta aja banyak kok daerah-daerah yang tergolong bronox-nya orang Cina.Jangan heran kalo ketemu oarng Cina yang mabok di pinggir jalan atau malakin orang lewat.Hardcore banget lah. Itu baru jakarta. Geser dikit ke Banten, banyak Cina Benteng yang berprofesi sebagai buruh tani dan hidup pas-pasan.dan demikian seterusnya di berbagai pelosok Indonesia. Cina yang miskin ya banyak.

Analysis:

From the above paragraph the author of the book explains about one of the stereotypes that often occur in Chinese people who occur in Indonesia. The statement "The Chinese are rich" according to the author of the book is a great misconception. Because in reality it is not entirely true. There are still many Chinese who live in poverty and poverty. In this stereotype the Chinese are described as a tribe with high social status that is always considered to have a lot of money or rich.

According to the researchers, with a background of Chinese people who mostly work as swords and that proven in history. The Chinese who first

came to Indonesia in order to trade became the core of this stereotype. Coupled with Chinese people who on average have a business brain.

Furthermore, the high level of success in the field of business by the Chinese is also one of the factors of the emergence of this stereotype. This is in line with Ann Wan Seng in her book entitled *The Secret of the Chinese Business*, the secret to success and success of the Chinese in starting a business. First effort, dare to try and not afraid to fail, start with what it is (Ann Wan Seng, 2006). This point is the main advantages of Chinese entrepreneurs. In Chinese families, hard work is not unusual. They are used to overtime until morning. If there is a chance, like the day before *Lebaran*, they know that demand will increase, then they will work hard to fulfill the request because they realize that *Lebaran* only once a year.

The number of Chinese who become businessmen is one of the reasons for the emergence of this stereotype. Nevertheless, there are reasons why many Chinese choose to be businessmen. This is because during the time of the New Order government the Chinese were limited to political and military space. So the average Chinese chooses to trade as their job. Moreover, Nurarni Widiastuti (2009, p. 2) says socially they are considered to be a group of exclusive people because they are not confused or closed with other indigenous people. This is because the majority of Chinese people stay concentrated in a place we usually call a *pecinaan* area.

The author of the book explaining that the Chinese in Banten and living as farm laborers living in poverty show their disillusion when "the

Chinese are rich". The fact that the author of the book is expressed to prove that many people are wrong in judging the Chinese.

2). Data 8

Date : Oct 12, 2017
Time : 7:38 AM

Question :
Yang ingin abang katakan pada orang yang pernah membully abang dulu?

Answer :
Terimakasih, karena dibully maka saya bisa seperti sekarang.hahaha

The above statement shows the expressions of gratitude that the author of the book gave to the native people who had bully him. This is an irony that occurs in the life of an Ernest. The word "*dibully*" is a word that refers to negative treatment. Nevertheless, the word "*terimakasih*" which the author referred to the person who has bully him because of the success that the author got from his life experience to serve as an idea or material in the writing of his famous novel.

The author of the book initially looked bad or did not like the different treatment he received so far. Feeling unacceptable to be treated differently only because of being born from a Chinese family of Chinese descent. In Indonesia descendant of Chinalais a minority group, so it is not uncommon to get different treatment.

2. Descriptive Action Verbs (DAVs)

a. Data 12
Page : 21

Paragraph : 2
Line : 4

Buat gue yang yang dari kecil selalu di-bully sama temen- temen gue yang pribumi, ini adalah pemandangan yang ajaib. Ada Cina lagi ngomel-ngomel pribumi.

Analysis:

The word “*ngomel-ngomel*” in English is grumbling. It is categorized as a descriptive action verb since it refers to behaviour that used physically invariant feature. It involves the mouth to speak the word.

The "grumbling" phenomenon described by the author shows that the writer himself did not expect a Chinese man to be angry at the natives. Although the Chinese have a high position does not rule out the possibility of a rebellion or a fight. Coupled with the action of discrimination against Chinese that occurred since the Dutch colonial era until the New Order.

In the New Order era, this discrimination was also reinforced by the government's ban on Chinese things including Chinese religious activities, beliefs and customs not being recognized in Indonesia. However, since the Reformation, especially since Abdurrahman's reign, the state acknowledges their existence as a part of this Republic that deserves respect and protection as citizens in general.

3. Interpretive Action Verbs (IAVs)

a. Data 15
Page : 21

Paragraph : 1
Line : 1

Gue rasa waktu Ahok kuliah pun dia biasa aja. Palingan pulang kuliah ngeceng di Citraland. Jajan pempek di foodcourt. trus photobox barengan sama temen-temennya: Akhiong, Mei-Mei, Ling- Ling."

Analysis:

The word "ngeceng" goes beyond description of an observable action. It is not allow a clear visualization of the behaviour or action it refer to. It also refers to a multitude of behaviours. Therefore, it should be coded as an interpretive action verb.

The author describes the stereotype that occurred during that period where the "Citraland" which has now changed its name to Mal Ciputra is one of the first malls in Jakarta. Located in Grogol area, Citraland which at that time had become the prima donna of West Jakarta in the early 90's. This led to the stereotypes of the day, as they often went to Citraland when people decided to go to Citraland. Though it is not necessarily true.

4. State Verbs (SVs)

a. Data 17
Page : 19
Paragraph : 3
Line : 3

Dan kejadian beneran lah, ada orang Cina jadi Wakil Gubernur DKI!

Analysis:

The phrase “*kejadian benaran*” refers to a psychological consequence of action with unclearly defined beginning and end, and also a positive evaluative value. The phrase expresses an emotional consequence of action rather than refers to an actual action.

The unfavorable relations between the Chinese and Indonesians have occurred over a long period of time. During the New Order period there was a one-sided economic domination by the New Order “*cukong-cukong*” whose impacts further alienated and discouraged the Chinese ethnic as a whole. The Chinese are considered materialistic, greedy, asocial, indifferent to the environment, and many more negative things (Yusiu Liem, 2000). So do not be surprised if the Chinese are very difficult to enter the circle of government. Plus, natives who do not fully believe in the Chinese. This misunderstanding between the Chinese and the indigenous people has taken root, making it difficult to reconcile.

Similarly, in terms of beliefs in which all Chinese are regarded as adherents of Confucianism, Christianity, and Buddhism, the mechanism of religious teachings is contrary to the religion of the majority of Indonesians, namely Islam. There are also prejudices related to cultural differences in which Chinese people are perceived as gamblers, cheats in commerce, and pig-eaters, which is not uncommon in Indonesian society.

The number of divisions between Chinese and Indonesian people became one of the reasons for the difficulty of the Chinese occupying the seat of government in Indonesia. So it is not surprising when Ahok or Basuki Tjahaja

Purnama who is a Chinese become Vice Governor of DKI is a thing that is surprising for the Chinese. It also shows a change of view towards the Chinese.

5. Adjectives (ADJs)

a. Data 21

Page : 19
Paragraph : 4
Line : 6

Ahok itu sosoknya “biasa” banget. Dia mengingatkan gue sama banyak om gue yang seliweran setiap ada acara kondangan. What I’m trying to say is, he seems like just your ordinary everydayChenese. Bukan Cina elit yang kayaknya gimana gitu.

Analysis:

The words "ordinary" refer to Chenese. Therefore, this adjective refers to a person. In this sentence explains the adjective that refer to a specific person, Ahok. Ahok is portrayed as an ordinary person. Usual in this case refers to the clothes he uses. When people are asked about the characteristics of an Ahok, they must say "plaid checkered clothes" common to most people. Therefore Ahok is dismissed as an ordinary person who does not wear a jacket commonly used by public figures in general.

Stereotypes against Chinese people who think they are rich we can see here. Noun phrase "your ordinary everyday Chenese" indirectly explains that natives usually consider Chinese to wear luxurious clothing or setidaknya more classy. Here the researchers also see that the authors emphasize that not all Chinese are dressed in luxury.

6. Noun as Group Categories (NGCs)

1). Data 28

Page : 70

Paragraph : 3

Line : 5

Tapi belum sempet gue memutuskan mau ambil pilihan yang mana, meraka udah bergerak ke lantai atas. “Woy Cina! Keluarin dompet lu!”, kata salah satu dari mereka. Sialnya dia tahu aja kalo gue itu Cina.

Analysis:

The word "*Cina*" is a noun that refers to a country. In the above sentence the word "*Cina*" refer to the person that is Chinese- Indonesia which leads to the negative. This is therefore included in the noun as Group Categories (NGCs). Therefore, the word "China" in Indonesia is identical with two things. First, a country that dominates imported goods in Indonesia from electronics to household appliances. Second, a group of Indonesian citizens (descendants) of descendants who are usually closely associated with rich, resilient, successful stereotypes.

The use of "Chinese" calls to every Chinese is a stereotype that groups one person in a group. As we know, Chinese tribes in Indonesia have a very long history of discrimination. From the Dutch colonial until the New Order era even continues until today, even the order of era has fallen and replaced with a more democratic Reform era.

The anti-Chinese riots that erupted in Batavia in 1740 seemed to be the starting point of the ethnic Chinese in Java. The ensuing unrest that widened into a major war involving ethnic Chinese in almost all of Java in 1741-1743 that even reached some inland, played a role in the spread of ethnic Chinese (Wibowo, 2013, p. 219). By this incident the *Cina* tribe began to experience discrimination. The Dutch colonialists who were at the forefront of the VOC agreed that ethnic

Chinese should be put under strict direct control by them. In addition, this incident occurred in Java which is one of the largest tribes in Indonesia.

C. Discussion

As stated in the Chapter 1, this research has two objectives to accomplish; they are the author's view about stereotype of Chinese-Indonesian and the linguistic choices reflecting stereotype in *Ngenest: Kadang Hidup perlu Ditertawakan* novel by Ernest Prakasa. This part presents more detailed and elaborated interpretations that can be derived from the data of the linguistic choices in *Ngenest: Kadang Hidup perlu Ditertawakan* novel by Ernest Prakasa by presenting some examples for each phenomenon.

1. The author's view about stereotype of Chinese-Indonesian

a. *Ngenest* novel

1). Data 2

Page : 5
Paragraph : 2
Line : 2

"Orang Cina itu pelit." Itu gak sepenuhnya benar hanya karena gue meleknya ngirit trus dikatain pelit, gitu? Kalo menurut gue sih Cina itu bukan pelit, tapi lebih ke ogah rugi dan banyak akal, apalagi dalm masalah berdagang. Walau tampak lugu, tapi sebenarnya kami punya beberapa jurus maut yang bisa membuat pembeli terlena.

Analysis:

Stereotypes that say that the Chinese are stingy are not true. The author explains that not all Chinese are stingy. Here the author also adds that the Chinese are more to the disadvantaged and resourceful. Therefore many people think that they are stingy people. Chinese people who mostly work as traders use all sorts of sense to attract customers. Creativity in attracting their customers plus the

seduction of spices makes Chinese images increasingly portraying their "stingy" stereotypes.

2). Data 3

Page : 6
Paragraph : 3
Line : 3

“Orang Cina itu jago bikin makanan.” Ya memang secara kultural, orang Cina gemar merayakan segala sesuatu dengan makan secara berlebihan. Dalam jamuan makan, mewah menu akan jadi pamer gengsi dari tuan rumah ke tamunya. Tapi bukan berarti yang dibikin sama orang Cina pasti lebih enak lah.

Analysis:

Many people think Chinese are good at cooking. Basically Chinese tribe has many celebrations every year. Chinese culture is the most complex culture and has spread to various parts of the world along with the many Chinese people who choose to migrate abroad. Chinese culture reflects the noble values, habits and devotion to the ancestors. Although Chinese culture is one of the oldest cultures in the world, which has existed for centuries, but the Chinese culture has survived to this day.

An article in Tionghoa Info (2014) some of the cultures or celebrations that the Chinese still carry and do today are the Spring Festival (Chinese New Year), Yuan Xiao Festival (Cap Go Meh), Qing Ming Festival (Ceng Beng), Duan Wu Festival, Qi Xi, Autumn Festival (Tiong Ciu), Chong Yang Festival, Winter Festival (Dong Zhi), and also the Ghost Festival. There are at least 9 celebrations that the Chinese people celebrate each year, can imagine how often they cook in large scale to celebrate the event. Even so, not all *Cina* people are good at

cooking. From here we can see where the stereotypes of Chinese people are good at cooking.

3). Data 4

Page : 68
Paragraph : 2
Line : 1

What I'm trying to say is, diskriminasi terhadap minoritas adalah hukum alam. Di belahan bumi mana pun, mereka yang mayoritas dan berkuasa, akan cenderung mendiskriminasi minoritas, dalam berbagai tingkatan yang berbeda.

Analysis:

The writer's view that explains minorities around the world will get discriminated as normal. The tendency of minorities gets high discrimination. The level of discrimination that each person or group receives varies depending on where we live, the nature, and behavior of the person who discriminates.

During the reign of Abdurrahman Wahid, regulations discriminating against Chinese citizens were revoked, as in Presidential Instruction no.14 of 19676 (Ninuk Kleden, 2000). It was also stated that Kong Hu Cu is legitimate as a religion whose position is the same as other religions previously recognized in the country. Adherents are also permitted to celebrate Kong Hu Cu's big day such as Lunar New Year, Cap Gomeh, and there is also a special holiday celebration. Political rights were equated with other indigenous people such as allowing ethnic Chinese to create or engage in political organizations in Indonesia.

b. E-mail

1). Data 5

Date : Nov 30, 2016
Time : 9:18 AM

Question :

Apa latar belakang bang Ernest dalam pemilihan judul novelnya? apakah alasan tersebut mewakili pandangan bang Ernest untuk isu sosial tertentu?

Answer :

Judul novel NGENEST dipilih karena catchy dan sesuai dgn kondisi gue saat tumbuh besar sebagai remaja chinese di jakarta, yaitu ngenes / mengenaskan / memprihatinkan. Isu sosial yang coba diangkat jelas diskriminasi etnis, terutama di era Orde Baru.

Analysis:

The social issue that the author of the adopted book of the Chinese tribe is done as one of the author's ways to come to terms with her ill-advised past. The bad experience he experienced indirectly created trauma. As we know discrimination can have a negative impact.

Discrimination begins with the prejudice of a particular person or group. Prejudice is an unfavorable or negative attitude towards a group of people, based on insufficient or incorrect information about the group to whom it is directed. Note that prejudice is towards an identifiable group or an identifiable member of a group, not an isolated individual. Discrimination is the action that expresses the attitude of prejudice (Marangio, 2010, p. 413). Prejudice can also be defined as something that is emotional, which will easily become the motivator for the emergence of a social explosion. This social explosion caused initially only one or two prejudiced and motivated others to follow. So do not be surprised if we watch in one person in discrimination by one school.

This discrimination also has a negative effect. Victim of prejudice may suffer a range of effects that include physical, psychological and social disadvantage, low self-esteem, limited ambition, and physical and verbal abuse (Marangio, 2010, p. 418). The effects of discrimination can hinder the person to engage in social relationships with society in general. They will be afraid to get along with people who are new or different from them. Rarely are people who accept discrimination and are not affected by such discrimination.

Personality factors and frustrations of certain people or social groups are conditions that are likely to lead to aggressive behavior. This factor can also be a potential trigger for the emergence of prejudice and discrimination. Experts assume that prejudice is more dominant due to the personality type of certain people. The type of authoritarian personality or authoritarian personality is as a personality trait of a person prejudiced, with conservative and closed features. Differences in the background of beliefs, beliefs, religions, differences in political, economic and ideological views also contributed to the emergence of prejudice and discrimination (Wangsanegara, 1986, p. 44).

2). Data 6

Date : Oct 12, 2017

Time : 7:38 AM

Question :

Bagaimana perasaan abang sebagai keturunan Cina?

Answer :

Dulu saya menyesalkan kenapa saya harus lahir sebagai minoritas, kenapa saya harus dibully untuk sesuatu yang bukan salah saya. tapi sekarang saya bersyukur semua ada hikmahnya, saya jadi pribadi yang lebih tangguh dan toleran.

Analysis:

In Indonesia, Chinese descent as a minority group is often the target of racial prejudice, even though the juridical has become Indonesian citizen (Wangsanegara, 1986, p. 44). The author of the book describes his feelings when he was banned in school for being a minority. Bully cases in schools are common and the reasons behind them are sometimes difficult to explain. Like the person who was banned for personal reasons the culprit and my cousin invited his friends to do the same with him. Sometimes the person can do more extreme actions such as spreading false news so that the person gets a bad treatment from his friends.

Although the author of the book is born as a Chinese and gets different acts from his friends. He does not hold a grudge and feels that all the things that happen in this life there must be a wisdom. The author of this book, including lucky because it can take positive things in the event that happened. We can see from the works that had it from the story of his life so far.

In addition, there is a positive impact received by writers who become more resilient and tolerant person. The process through which to get to the stage of becoming a better person is not easy. The author explains how he was innocent but treated as a wrong person.

3). Data 7

Date : Oct 12, 2017
Time : 7:38 AM

Question :

Apa harapan abang sebagai keturunan Cina?

Answer :

Harapan saya kita bisa move on dari luka-luka masa lalu dan menatap ke depan dengan optimisme supaya bisa produktif.

Analysis:

This author's statement explains that even though time has passed but the wound he wore as a Chinese is still not healed. As explained in "data 5" on the impact of discrimination. The author also received the impact. Although not on an extreme scale only limited to trauma. People who experience trauma in childhood will find it hard to forget the incident. Therefore, it is not surprising if we see a child who beaten his friend will get traumatized until he is big and difficult to cure him.

2. Linguistic Choices Reflecting Stereotypes

The explanation of this section is divided into five categories: descriptive action verbs, interpretive action verbs, state verbs, adjectives, and noun as group categories.

a. Descriptive Action Verbs (DAVs)

Descriptive action verbs were the most real terms and used to express adscription of a single, observable event and preserve perceptual features of the event. DAVs did not refer to psychological states. They referred to one particular activity or specific context or situation and to physically invariant feature of the action. The action had clear beginning and ending. In general, these verbs did not have positive or negative meaning.

There were four data of this category. Data 9, 10, 11, and 12 are the examples of descriptive action verbs. These are the explanation of the data.

1). Data 9

Page : 5

Paragraph : 1

Line : 1

Kalo lo kira Orang Cina itu rata-rata kaya, berarti lo telah menggunakan majas sinekdoke pars pro toto. Oleh pemerintah Orde Baru, orang Cina emang dibatasi ruang gerak politik dan militernya, mau gak mau banyakan lari ke bisnis. Tapi ini gak berarti rata-rata orang Cina adalah pengusaha yang hidupnya layak.

Analysis:

The word "run" in English is run. The word "run" refers to a general group of behaviors with clearly defined beginning and end. To "run" objectively describes the event and involved the feet as physically infantant feature, so that it is categorized as a descriptive action verb. The word "run" also a concrete and objective description of the specific behavioral event.

In relation to other ethnic groups there is often a growing number of stereotypes. An inter ethnic stereotype may occasionally arise in an ongoing interaction. Often, racial prejudices arise which limit the interaction of an ethnic group that will ultimately lead to social distance and will inhibit the process of social integration in a multiethnic society.

2). Data 10

Page : 6

Paragraph : 6

Line : 3

"Eh, depan berenti dulu yuk bentar, ada tukang martabak tuh, laper gue."

Lalu dia menjawab,

"Oh, lo pengen martabak? Jangan yang ini. Tar depanan dikit pas deket tambel ban, enak tuh. Yang jualan Cina!"

Analysis:

The word "jualan" refers to a general group of behaviors with clearly defined beginning and end. The word "jualan" objectively describes the

event and involved the feet as physically infariant feature, so that it is categorized as a descriptive action verb.

The word "selling" here describes the stereotype aimed at the Chinese.

This data is the same explanation as "data 3".

3). Data 11

Page : 6
Paragraph : 7
Line : 3

Hmmmm. Emang apa ngaruhnya ya. Apakah kalo tukang martabaknya Cina lantas ngaduk adonannya pake gayatai-chi gitu? Yang ada nanti kalo dapet ngkoh-ngkoh yang pelit, mesesnya diitungin.

Analysis:

The word “*gaya tai-chi*” objectively describes the event and involved the feet and hand as physically infariant features, so that it is categorized as a descriptive action verb.

Tai ji quan or better known as Tai Chi is a martial art and gymnastics that originated from the Bamboo Curtain country and already existed around the 13th century BC. Created by Zhang San Feng or better known in Indonesia under the name Thio Sam Hong originating from Wudang Mountain in northwest China's Hubei Province and is the site of the development of Tai ji quan. Zhang San Feng is a credential in introducing Tai ji quan. Around the 12th and 13th centuries, Tai ji quan was studied extensively by Chinese society and subsequently experienced the development of styles from one style to 4 styles: Chen, Yang, Wu, and Sun. Chen's style is the oldest style derived by Zhang San Feng and then followed by other styles of Style Yang,

Style Wu, and the Sun Style derived from generation to generation and modified.

In this data the author of the book describes the stereotypes that often occur in Chinese sellers. The word "tai-chi style" is used as if all Chinese sellers can do this martial art. Though not necessarily all Chinese people can do this martial.

b. Interpretive Action Verbs (IAVs)

IAVs referred to a multitude of behaviors or actions that have the samemeaning but did not share an invariant physical aspect. These verbs were moreabstract and give stable information about a person so that they referred to a generalclass of behaviors and did not preserve the perceptual features of an action. Moreover, many IAVs have positive and negative evaluative component. In thisresearch, the researcher found four phenomenon of IAV in the novel.

1). Data 13

Page : 5
Paragraph : 1
Line : 1

Kalo lo kira Orang Cina itu rata-rata kaya, berarti lo telah menggunakan majas sinekdoke pars pro toto. Oleh pemerintah Orde Baru, orang Cina emang dibatasi ruang gerak politik dan militernya, mau gak mau banyakan lari ke bisnis. Tapi ini gak berarti rata-rata orang Cina adalah pengusaha yang hiupnya layak.

Analysis:

The word “*dibatasi*” goes beyond description of an observable action. It is not allows a clear visualization of the behavior or action it refer to. It also refers to a multitude of behaviors. Therefore, it should be coded as an interpretive action verb.

Chinese society is also always identified with the movement G30S-PKI especially during the reign of the new order under the leadership of President Soeharto. The Republic of China is a country known for its communist ideology, so that Chinese people living in Indonesia are also identified with communist flows. Therefore, after the events of the G30S-PKI night, Chinese citizens have always been scapegoated as the puppeteers or accomplices of the event (Widiastuti, 2009, p. 3). Due to various allegations that spread among ethnic Chinese, the government during the new order began to limit the ethnic Chinese movement in the field of politics as well as culture. In politics, ethnic Chinese citizens are prohibited from joining political organizations or entering into any governmental activity. Whereas in the case of culture, the government prohibits the presence of attributes or celebrations and the implementation of Kong Hu Cu rituals in the country. At that time Kong Hu Cu was not regarded as a legitimate religion.

As a result of various negative views on ethnic Chinese, the government limited the political space for ethnic Chinese, but not so on the economic aspect. Instead the government opens the widest opportunity for ethnic Chinese to conduct business activities in order to improve the nation's economy. In the Decree issued in December 1967 stated that the government gave the right and opportunity to Chinese citizens to utilize their capital capital to accelerate the development process and increase the prosperity and wealth of the country (Wibowo, 2000). In the end many Indonesians / foreigners are opening up new businesses and mostly borrowing capital from their relatives residing in Hong

Kong and Singapore. In addition, there is the ease of the emergence of a regulation on investment in 1967 that allows entrepreneurs to borrow 75% of their capital and only need to deposit 25% of it. This is what led to the opening of business networks among Chinese entrepreneurs in East Asia and Southeast Asia. No wonder in its development many emerging conglomerate companies owned by ethnic Chinese such as Salim Group, Barito Group, Dharmala Group, Sampoerna Group, and other snapper companies (Thung Ju Lan, 2000). This fact leads to economic inequality between ethnic Chinese and indigenous ethnicity with indicators of the emergence of social jealousy, criticism and violent protests against government policies that are considered more profitable ethnic Chinese.

2). Data 14

Page : 7

Paragraph : 3

Line : 1

Seperti kebanyakan perantau dari Cina, ngkong gue juga mengusai ilmu bela diri.

Analysis:

The word “*mengusai*” goes beyond description of an observable action. It is not allow a clear visualization of the behaviour or action it refer to. It also refers to a multitude of behaviours. Therefore, it should be coded as an interpretive action verb. The explanation is the same as data 11.

3). Data 16

Page : 24
 Paragraph : 4
 Line : 3

Tapi yang lebih seru, konon Ahok pernah ditanya apakah berani nyalonin diri jadi presiden RI. Jawabannya ketika itu adalah, “ Berani lah. Ngapain tanggung-tanggung. Dulu juga nggak ada yang nyangka kan ada Cina bisa jadi Wakil Gubernur DKI?” Bener juga. Mau gila ya jangan tanggung- tanggung.

Analysis:

The word “*nyangka kan*” bisa juga diartikan sebagai “*menduga*”. Kata kerja “*nyangka kan*” goes beyond description of an observable action. It is not allow a clear visualization of the behaviour or action it refer to. It also refers to a multitude of behaviours. Therefore, it should be coded as an interpretive action verb.

c. State Verbs (SVs)

State verbs referred to mental and emotional states or changes into particular things. They described an unobservable emotional state and not a specific event or period. In addition, these verbs referred to psychological states. These verbs are usually used to express feeling and emotion.

1). Data 18

Page : 22
 Paragraph : 3
 Line : 1

Bayangin aja, Ahok jadi Gubernur DKI. Jakarta dipimpin sama kokok-kokoh yang sosoknya gak beda sama kebanyakan pedagang elektronik di Glodok.

Analysis:

The word “*bayangin*” refers to a cognitive. The word refers to emotional states. The verb is unobservable emotional. The word also highly interpretative

instead of mere description. This emotion is shown in Chinese people who run for governor of DKI. As we know, Chinese in Indonesia are very difficult to sit in the government seat because of bad social relations between the two.

d. Adjectives (ADJs)

Adjectives are the most abstract category. The use of adjectives was to describe an actor's disposition. In other words, adjectives qualified the person to whom they referred. They did not express what a person did, felt or thought but what person was like. Adjectives have no context and situation reference. However, they are highly interpretive. The researcher found three data of adjectives in this novel.

1). Data 19

Page : 4
Paragraph : 4
Line : 1 (sub bab)

Orang Cina itu kaya.

Analysis:

The words "rich" refer to Chinese. Therefore, this adjective refers to a person. In this sentence explains the adjective that refer to a specific person which is Chinese. This "rich" stereotype happens because the average profession of the *Cina* people is a trader while the native is on average only a farmer. Here looks a clear difference, for example in terms of clothing. People who work as traders will wear neat and clean clothes or at least they must wear clothes that are not dirty. This is inversely proportional to the farmers who wear shabby and dirty clothes because they are in the fields. So, in terms of appearance looks contrast. Therefore it is not surprising if this stereotype can appear.

According to researchers, not all Chinese people are rich. Not all Chinese in Indonesia earn more, but also among the poor. This is in line with, Chang-Yau Hoon (2006, p. 5) who says:

“Although the ethnic Chinese have been stereotypically portrayed in Indonesia’s public sphere as economic creatures and wealthy business people, this characterisation is not applicable to all – there are many poor Chinese in Tangerang and Singkawang, for instance.”

In terms of history, Coppel (1988) explains that the ancestors of the Chinese lived in a shop (wijk) that they had set. Usually they live inside and around the trading center and most of them open a shop. However, the settlement system was eventually abolished and the Chinese dispersed to search for new residences in cities and towns. For those in the neighborhood, they moved together to the former elite residence of the Europeans who had been emptied for returning to their home country. The Chinese also moved along with other elite natives. While most of the poor Chinese also live with other lower-class indigenous people in the township. Usually long-time Chinese in Indonesia will scatter throughout the city, while Chinese immigrants or newcomers prefer to live in a trade center that eventually forms Chinatown (Coppel, 1988).

Over time, more and more Chinese immigrants who came to Indonesia and opened a business. This led the Chinese to take control of business activities, especially in the large cities of concentrated Chinese immigrants. Coupled with the existence of a business circle among Chinese entrepreneurs with their relatives or relatives residing in East Asia and Southeast Asia region which led to the strengthening of their economy in Indonesia until today.

This fact precisely led to the emergence of various prejudices in the minds of the natives against the ethnic Chinese as a whole. The large number of business activities undertaken by the Chinese people make them considered money-mad, greedy, stingy, and so on.

2). Data 20

Page : 5
Paragraph : 2
Line : 1 (sub bab)

Orang Cina itu pelit.

Analysis:

The words "stingy" refer to Chinese. Therefore, this adjective refers to a person. In this sentence explains the adjective that refer to a specific person which is Chinese. Stereotype is often we hear in a social environment. The word "stingy" and *Cina* people are very familiar among the people of Indonesia.

When we look at the historical background, socio-cultural and situational developments, as well as personality factors can also be the cause of the emergence of prejudice and discrimination (Wangsanegara, 1986, p. 44). Historical background for example, in the past the Chinese - people came to Indonesia to trade. They offer merchandise to Indonesia, and expand market in Indonesia. When the business succeeds and becomes big in Indonesia they often take indigenous Indonesians or indigenous people to become their workforce. Chinese migrants became leaders, and natives became workers in their own country. In the end the native people had negative prejudices against the Chinese that the Chinese had a desire to dominate the economy in Indonesia. The trading activities that Chinese people have long been engaged in as their livelihood have

made Chinese people stereotyped as people who have stingy characteristics, do not want to lose money, and make profits as much as possible. Although not all Chinese have these traits.

e. Noun as Group Categories (NGCs)

Under certain conditions nouns can also qualify a person. These can be the case when a noun referred to a mentioned person. NGCs are used to assign a person to a noun category which involved an abstract concept that immediately and simultaneously conveyed an entire organized cluster of descriptive features. This kind of linguistic choices held the highest rank in the findings.

1). Data 22

Page : 3
Paragraph : 2
Line : 1 and 3

Buat lo yang pribumi, tau gak sih KENAPA dipanggil "Cina!" itu gak enak? Dipanggil begitu tuh gak enak bukan karena kita malu jadi orang Indonesia keturunan Cina. Dipanggil "Cina!" gak enak, karena itu membuka luka lama.

Analysis:

The word "*Cina*" is a noun that refers to a country. In the above sentence the word "*Cina*" refer to the person that is Chinese-Indonesian which leads to the negative. This is because of the group Categories (NGCs). The "Chinese" call here relates to the old wounds that the Chinese were subjected to during the period of discrimination.

The term *Cina* /ʃina/ is used by the Chinese when they are speaking Malay/Indonesian in an informal setting or within their own circle. While of European origin, the term *Cina* has been in use in Indonesia for a few hundred

years. However, because of its required official use in the New Order government, many Chinese, especially the older generation, consider the term *Cina* to be derogatory or offensive when used by non-Chinese. When interjected with a jeering tone, it carries a negative connotation very similar to that of “Chink!” in English (Oetomo 1987, p. 28). Objections generally lie in the idea that the term *Cina* is associated with “backwardness, humiliation, queues and bound feet, and the old China in general” (Siauw 1981:14–15, in Oetomo 1987, p. 63). The younger generation, nevertheless, consider the term neutral.

2). Data 23

Page : 6
Paragraph : 3
Line : 1 (Sub bab)

Orang Cina itu jago bikinmakanan.

Analysis:

The word “*jago*” is a noun that refers to Chinese. This is because of the group Categories (NGCs). This stereotype occurs because the Chinese tribe who in a year more or less celebrate the 9th celebration. In every celebration the *Cina* will cook great. We may be able to imagine how often Chinese people cook in a year. Although the Indonesian people cook every day, but this is different because the dishes we cook for daily meals must be different from the dishes we cook for the celebration.

According to researchers about China's smart in term of cooking can be associated with the existence of ethnic Chinese in the economic field, which has been formed since the days of colonialism. The separation of the Chinese people can not be separated from the Dutch economic policy towards the Dutch East

Indies. If the ethnic Chinese are identified with the world of commerce, it is very groundless. In 1930, among the Chinese who numbered 105,455 souls, approximately 57.66% of them traded (Suryadinata, State and Chinese ethnic, 2002). Even in an era after independence, especially in the New Order. Non-pribumi economic position strengthened during the New Order era, especially in the field of trade, which is said to be 70 percent controlled by Chinese merchants.

This striking cultural difference creates misconceptions. The Chinese are almost celebrating every day that is considered important. For example, birthdays, there are those who celebrate heavily and not. But surely there are some mandatory menus to be cooked when celebrating birthdays, such as noodles and eggs. The Chinese have their own philosophy of cooking noodles, red eggs, and peach cakes. In cooking noodles, the noodles should not be cut because it has a philosophy the longer the noodles the longer the person long ages.

3). Data 24

Page : 19
Paragraph : 2
Line : 4

Orang Cina mau jadi Wakil Gubernur DKI? Yeah rite. Mabok arak kayaknya ni orang.

4). Data 25

Page : 19
Paragraph : 4
Line : 6

Ahok itu sosoknya “biasa” banget. Dia mengingatkan om gue yang seliweran setiap ada acara kondangan. What I’m trying to say is, he seems like just your ordinary everyday Chinese. Bukan Cina elit yang kayaknya gimana gitu.

5). Data 26

Page : 21

Paragraph : 2

Line : 5

*Ada Cina lagi ngomel-ngomel pribumi. Bahkan kadang gue suka mikir, “
Ahok ini inget gak sih kalo di tuh Cina? Nyali banget ni orang.*

Analysis:

The word "*Cina*" in data 24, 25, and 26 are a noun that refers to Chinese. These nouns qualify a person. This is because of the group Categories (NGCs). The grouping that took place in this stereotype drew everyone who was Chinese with no Chinese ready to be called. The word "*cina*" is a disrespectful word used as an initial or calling name to the Chinese. A lot of dark history is looming behind him like the explanation of researchers in previous data.

6). Data 27

Page : 22

Paragraph : 3

Line : 1

Bayangin aja, Ahok jadi Gubernur DKI. Jakarta dipimpin sama kokok-kokoh yang sosoknya gak beda sama kebanyakan pedagang elektronik di Glodok.

Analysis:

The words "*glodok*" refer to a place. "*glodok*" is a noun objects that refer to the name of a place. The word "*glodok*" refer to a special person which is Ahok. The word "*glodok*" here is not interpreted as insult, but as an illustration that Ahok's simple appearance is not like the officials in general.

2. Levi-Strauss Structuralism in “*Ngenest*” Novel

From the data collected, the researchers analyzed the structures in Ngenest's novel using Levi-Strauss Structuralism which is divided into four sections, which are character, setting, plot, and social relations. For further explanation right this bellow:

a. Character

In *Ngenest's* novel there are several characters that the author describes which is related to the stereotype. The author himself has a Chinese background. The novel is narrated that the author's experiences of at the time of forging his education from kindergarten through college who experience bullying as an Indonesian-Chinese. This is seen in the course of his critical thinking and realistic performance of face problems or issues.

As the character of Ahok is drawn has a Chinese background. Having a Chinese background in Indonesia is not easy, especially when we ingan sit in government position. Ahok's figure is depicted by the author as revolutionary for the Chinese in Indonesia. Not only because he is an officer with a background in China, but with the background of the ordinary and not a Chinese elite. And it proved invitation Ahok election as Vice Governor of Jakarta.

Ahok character in the novel as evidence of the difficulty of the Chinese to be an official. Stereotype to the Chinese look very entrenched making it very difficult to be a person who has a position in government in

Indonesia. Many critics were citizens of Indonesia to China decent are very difficult to deny.

Another hero in the novel is his mother's author. Here illustrated work in the field of store business. The depiction of a character who shows stereotypes to the Chinese who say that the average Chinese businessman is proven here.

In his journey, he always got the nickname "*Cina*" that leads to a negative sense. Beginning of life in kindergarten and continued until he occupied the college calls "*Cina*" can never be separated from him. As someone who has always been among the minorities in school that automatically inferior to the majority groups. He who is suffers from bullying for being a Chinese. According Theodorson & Theodorson (1979, p. 258-259), minority groups are groups that are recognized based on differences of race, religion, or ethnic origin, who suffered a loss as a result of prejudice or discrimination of this term is generally used is not a technical term, and even he often used to indicate the category of individuals, rather than groups. It's clear that, discrimination or prejudice often occurs in the minority. Basically it is caused by the differences appear among them, in this case is a dab tribal religion. Characters me become one of Chinese descent and have Christianity become the reason why she had the name of discrimination. Coupled with the negative stereotypes that have long aimed at ethnic Chinese are not for circumstances.

Seeing the difference between the main character and his environment and some of the minor characters in this novel, which are the differences in term of ethnicity and physical condition. Researchers can see the opposition in pairs in which the author as main characters that ethnic Chinese with physical characteristics such as China most is slanted, in opposition to the people of Indonesia who have physical characteristics. The pair opposition is one of the requirements that must be met to be able to do analysis Levi-Strauss.

b. Setting

1). Setting of Time

The time-setting in this novel depicted by the author as it was in the New Order period, which experienced many problems between the Chinese and the Natives. The New Order lasted from 1966 to 1998. During that time, Indonesia's economy grew rapidly even though this coincided with rampant corruption.

In the New Order period the Chinese experienced discrimination. This discrimination has been going on for a long time. The author who lived in the New Order era could feel the discrimination. There are several passages in the novel that describe it. Like the quote below;

“..., kata itu akan mengingatkan dia sama suatu hari di bulan Mei 1998, saat dia dikeraj- kejar kapak (Ngenes, 2013:3).”

The outbreak of the G-30 / S events that followed the decline of President Sukarno made Chinese Chinese in Indonesia isolated from political activity. This event was the culmination or anticlimax of relations

between Chinese and indigenous people (Tan 1981, p. 22). So we can imagine how the conditions of the people of Cian paska the incident. Coupled with the author who lived during the New Order who felt the impact of the incident.

The Soekarno government prior to 1950 made a policy for the Chinese regarding the status of citizenship, ie with *ius soli* or "Passive System".

This system states that Indonesian citizens are indigenous people living in Indonesia. In 1945 the rulers began to replace the more binding citizenship policy by applying the two-generation *ius soli* principle that became a substitute for the previous *ius soli* rule in 1950, where this system required a statement of citizenship acceptance Indonesia. The rule of this system then makes Chinese citizens of Indonesian descent will lose citizenship if they can not show proof that their parents have lived in Indonesia for 10 years and declared unofficially denied Chinese citizenship.

On the other hand, Soekarno, who saw the indigenous groups becoming increasingly marginalized in the economic field, was controlled by ethnic Chinese finally made the decision issued in the form of PP (Government Regulation) no. 10 of 1959 which contains a ban on ethnic Chinese to trade in rural areas. This is done with the intention that the traders and farmers in the village can grow without a *cukong* who will buy their agricultural produce.

The government of President Soekarno in the era of 1959-1960 was a time when ethnic Chinese were discriminated against in a very racial

face. The pursuit of Chinese people was then part of the implementation and development of anti-Chinese politics in 1956. The concept of thinking from the government on the nationalization of the enterprise has greatly marginalized the business of ethnic Chinese peoples.

After the Old Order collapsed, and the New Order regime under Soehartp's rule began a tremendous political upheaval, along with the political changes that the New Order regime banned everything Chinese. All Chinese religious activities, beliefs, and customs should not be done anymore. This is poured into Presidential Instruction (Instruction) No.14 of 1967. In addition, the people of Chinese descent are still suspected of having strong ties with their ancestral lands and their sense of nationalism towards the Indonesian state is questionable. Thus, a very discriminatory policy exists against Chinese people of good kind. It is also issued Circular Letter No.06 / Preskab / 6/67 which contains about the name change. In the letter mentioned that the people of Chinese descent should change the Chinese name into a name that smells of Indonesia, for example Sun Yat Po became Kartinah, the use of Chinese language is prohibited. Moreover, the movement of the Chinese community is overseen by a body called the Coordinating Agency for the Problem of China (BKMC) which is part of the Intelligence Coordinating Agency (Bakin) (Kakarisah, 2010).

Chinese citizens are regarded as foreign nationals in Indonesia and their positions are under indigenous people, which indirectly also makes them discriminated against openly. During the New Order period, Chinese Indonesians were not able to enjoy their own culture such as open lion art, Chinese New Year celebration, and the use of Mandarin is prohibited.

2). Setting of place

Background place in this novel are of Jakarta, capital city of Indonesia. Jakarta described as bustling city with buildings that almost meet all corners of the city. Ernest describes the city by way of criticizing.

In addition, in this novel also describes the situation in the bus used to go to school students. Here is described the number of students of Chinese descent get trouble by other students. And very ironies are the ones who are in the bus just shut up and pretending as not seen the incident. From here we can see clearly the occurrence of events that are not good.

3). Social Background

Social background in this novel is about the life of a Chinese in Indonesian society that basically different in terms of culture and language that still affected by his mother tongue, namely Chinese. Chinese is seems as a group of the rich or the elite.

In this novel tells how the interaction of many Chinese and indigenous people. In such interactions visible ignorance and lack of mutual understanding of each other that promote the occurrence of social problems. As in the book *Cross Cultural Understanding* of Rahayu Dwi Ryanti (2011, p. 2.2), she said "because of the differences in the emotional and the behavioral patterns of each of our culture, there was Often a lack of understanding: what we did and why we did it were not clear." It is clear that, the lack of understanding between people may cause

problems that often occur in public life. Different social background either in terms of customs, language, skin color, or physical form can lead to different treatment and lead to stereotype.

In the end, the different social backgrounds in Indonesia sprang stereotypes in people of Chinese descent and become the focus in this study. In this novel illustrates how the treatment against ethnic Chinese community. The general view or a label given to a particular tribe or group may not be entirely correct, and although it is true, a person not entitled to judge let alone to harm just because of the difference that exists.

c. Plot

This novel is divided into several titles. Each story is unrelated to each other. The total number of stories in this novel is 23 stories. Of the many stories, the researchers chose several chapters related to this research. There are three title stories that the author chose in this novel.

The first title is *woy, CINA !*, in this section using the groove forward or straight. This section tells the author's experience during school. The second title is *Koh Ahok Jagoanku*, in this section also use the groove forward or straight. This section tells the figure of Ahok who became the first Chinese who became an important figure in Indonesia for so long.

The last title that researchers use in this study is *Menjadi Minoritas*. This section uses grooves forward or straight. This section describes the experiences of the minority writers in Indonesia.

d. Social Relation in *Ngenest* Novel

1). Review of the History of Social Relations of Chinese and Native Societies

Ethnic Chinese already present more than 15 centuries, long before the Dutch colonized in Indonesia. To progress of china started settling in Indonesia started to build on social native societies Indonesia or indigenous .In its 1310 relations china and the kingdom of java are so good. In 1310 the relationship ethnic Chinese and Java kingdom is really good. A fracture of this relationship begins when the appointment of Ka Iten Tan Jing Sing who is the District Head of Yogyakarta becomes Kanjeng Raden Tumenggung Secondinigrat under reign of Sultan Hamengkubuwono III. Unfortunately, Ka Iten became arrogant and bringing hard feeling amongst other royal officers. After the death of the Sultan Hamengkubuwono III in 1814, Ka Iten and all his family forced to leave their high position and to retire with a pension. After all of this the seeds of suspicion against ethnic Chinese started to grow.

The fracture of relationship between ethnic Chinese and Java kingdom became the first point of harted and suspision towards ethic Chinese. In this 90 century, the effects of stereotypes in people for Chinese descent who at the time was not good. Many eccident hapend ini this perion such as coupled with the tumultuous events in Jakarta in 1998, the "riot" that occurred on 13- 15 May. This situation only worsened the atmosphere at the time.

According to researcher, ethnic Chinese or Tionghoa became tribal immigrants in Indonesia since the Dutch colonial era. But after hundreds of years and hereditary, this ethnicity became one of the big ethnic groups in Indonesia. Unfortunately, the size of Chinese ethnic is not balanced with harmony with indigenous Indonesian tribes commonly called natives. In his journal, Erika Revida puts a statement from Tungadi (1980), "the inhibiting factors of integration between Chinese (Chinese) and indigenous people are differences in orientation, customs, language, religion, economic structure, and participation in politics" (Revida, 2006, p. 23). The Chinese have grown so much and big that they have a huge role to play in life in Indonesia, especially in the economic field.

Because most of the ethnic Chinese are very instrumental on the economy in Indonesia, so most of them excessive material. It was discussed Erika Revida as the cause of stereotypes on Chinese ethnic. Erika Revida stated, "The indigenous stereotype of ethnic Chinese is due to the differences of economic resources, due to the large number of elite settlements dominated by ethnic Chinese, as well as the striking lifestyle differences, thus making the various ethnic groups in Medan (Indonesia in particular) similarity in the same attitude in dealing with Chinese ethnic groups "(Revida, 2006, p. 24).

2). Social Relations of Chinese and Native Societies

Novel Ngenest: Sometimes life needs to be ridiculed a lot telling the life of the writer who is Chinese Indonesian with the indigenous people

tau indigenous Indonesian. Being a Chinese descendant in Indonesia is not the most special gift that God gives. Being a Chinese descendant of many sacrifices and patience.

The presumption that ethnic Chinese are more exclusive than indigenous ethnic groups has been going down and down. The exclusiveness is one of the effects of Dutch colonial policy. Wijkenstelsel's policy of separating colonialism based on race, European people especially the Dutch, Asians (like Chinese, Arabs, Indians), and indigenous people. The classification of society leads to exclusivism, because each group of society is positioned in its own social stratification and should not be assimilated (Darini). Therefore, the Dutch government separated the groups in separate settlement areas. The separation is cultivated to this day, where many places are dominated by ethnic Chinese, such as private schools to elite housing dominated by ethnic Chinese.

Differences of ethnic, custom, religious, and other regional characteristics cause the Indonesian people to be known as plural society. Society is said to be compound if it structurally has diverse and diverse sub-cultures. Geertz, as quoted by Haryo S. Martodirdjo (2000), mentions a plural society as a divided society into sub-systems that are more or less independent, each sub-system linked inward by the ties primordial.

The plurality and heterogeneity of the Indonesian nation is of course a positive value and at the same time keeps negative values that are sometimes inevitable. With the plurality of components of the Indonesian nation, on the one hand we can collect and develop the various potentials of the nation. Cultural plurality that exists in the country for example, is an unrivaled wealth and should be grateful. However, on the other hand the plurality of traditions and religions, it is easy to create friction between various communal groups, which in turn can lead to social violence.

Furthermore, the plurality of the Indonesian nation is very vulnerable to acts of violence resulting from social conflicts, especially between ethnic and interreligious, as well as between classes and between groups, which in the political development of Indonesia in the New Order era is commonly referred to as SARA (tribe, religion, race, and intergroup). The violence has long appeared in several regions of Indonesia. It's just that during this violence is not big or enlarged and does not seep into other areas. However, when the Indonesian nation was hit by the monetary / economic crisis since late 1997 which gave birth to a reform movement-led by students and intellectuals-who succeeded in overthrowing the New Order government by ousting President Suharto, the violence surfaced even in various regions. There is little friction, it is easy to cause mass riots and collective acts of violence (anarchism), which resulted in innocent people have to suffer for it. Cases of Tasikmalaya riots, Situbondo (1997); Medan, Jakarta, Solo, Ketapang, and Kupang

(1998); Bali (1999) Ambon, North Maluku (1999/2000, 2003/2004), Mataram (2000), Kalimantan (2004), Jakarta (2005), and Poso (2003-2006) are actual examples that are still fresh in our memories. And, as well as indicate how recent social violence is so phenomenal in our society. Though our society once known to be religious and cultured polite: subtle virtuous, noble virtuous character, friendly attitude, like harmony, and peace. The Javanese proverb says that "Rukun agawe santosa lan congkrah agawe bubrah" (harmonious / peaceful makes us strong and disputes makes us become damaged / weak). A similar view is found in Malay society that peace is better and disputes will not benefit and are detrimental to all parties. As mentioned in the Malay saying "Win so char is lost to ashes".

The main aspect of the Chinese minority problem in Indonesia is the national identity. Some of the Chinese in Indonesia try to maintain their racial identity while being part of the nation and state of Indonesia. However, Indonesian leaders regard the release of racial identity and elements of Chinese culture as well as the application of genuine Indonesian identity is the only way the Chinese minority group in Indonesia to obtain the full identity of the Indonesian nation. It is interpreted as total assimilation into indigenous Indonesian tribes, in which the Chinese minority in question dwells.

CHAPTER V

CONCLUSIONS AND SUGGESTIONS

In this chapter present the conclusion of the study and suggestion which expected giving contribution for the next researcher.

A. Conclusions

Having analyzed the phenomena of stereotype in *Ngenest: KadangHidupPerluDitertawakan* by Ernest Prakasa, the researcher concludes the research as follows:

1. The society's view of stereotypes towards Chinese people is largely due to cultural differences between Chinese and Indonesian communities.
2. There are five categories system of linguistic choices found in the object of the research i.e. Descriptive Action Verbs (DAVs), Interpretive Action Verbs (IAVs), State Verbs (SVs), Adjectives (ADJs), and Noun as Group Categories (NGCs). Those categories are in the form of words or phrases containing language taht used to describes stereotype taht happen in the novel. The first most-often appearing phenomenon is Noun as Group Categories (NGCs). NGCs get a greater occurrence because ‘nouns’ are mostly used by the characters in the movie. The use of nouns can be an effective way to mark or label people who were stereotyped. Besides, nouns are rich enough of characterization and more imaginable.

In addition, Descriptive Action Verbs (DAVs) and Interpretive Action Verbs (IAVs) as the second most-often appearing words, the words occurrence since it only happens as a reference to a single specific event and

the abstract words are less representative to convey the intention of stereotype. Meanwhile, the other categories of linguistic choices reflecting stereotype is Adjective (Adjs) is less significant to assign the stereotyped group because stereotyping a group by this disposition is quite difficult. On the other hand, State Verbs (SVs) get the smallest occurrence since the abstract words are less representative to convey the intention of stereotype.

3. In the analysis using Levi-Strauss one of the causes of class distinction between Chinese and Indonesians was one of the effects of Dutch colonial policy that separated racial groups.

It is clear that there are three conclusions in this research. The first is the author views on stereotypes of Chinese-Indonesian. The second are five categories system of linguistic choices found in the object of the research i.e. DAVs, IAVs, SVs, ADJs, and NGCs. The last is the relation of Chinese and Indonesia people base on Levi-Strauss Structuralism that has its own history.

B. SUGGESTIONS

Tere are still many shortcomings and weakness in this research, because of lack of knowlege and lack of refference. Base on the results of this research, some suggestions advocated by researcher in subsequent research are:

1. Using other resource persons to get a more detailed picture of stereotypes, especially the Indonesian people's reserves against the Chinese.
2. Plunge directly to feel the situation that occurs in the environment where the stereotype is formed. Like to the Chinese settlements in Indonesia.

3. This research is done using novel, it is highly recommended to research from other subject (resource, book, song, film, etc). So understand more in the visualization to be conveyed by the author through the art of role.

All in all, the researcher gives three suggestions for future research. Hopefully, the future researchers may conduct a research more deeply on stereotype for Chinese-Indonesian.

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